


John Arol.



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THE
CRITICAL REVIEW:
OR,
Annals of Literature.

BY
A SOCIETY of GENTLEMEN.

VOLUME the TWENTY-SECOND.

——— *Nothing extenuate,
Nor set down aught in malice.*

SHAKESPEAR.

*Ploravere fuis non respondere favorem
Speratum meritis*———

HOR.

1766 July-Dec



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L O N D O N :

Printed for A. HAMILTON, in *Falcon-Court, Fleet-Street.*

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THE
CRITICAL REVIEW

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Annals of Literature.

BY
A Society of GENTLEMEN.

VOLUME TWENTY-SECOND.

1830



LONDON:
Printed at A. Hamilton's, in Pall-mall.
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O F T H E

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THE CRITICAL REVIEW.

For the Month of *July*, 1765.

ARTICLE I.

Letters written by the late Jonathan Swift, D. D. Dean of St. Patrick's Dublin, and several of his Friends. From the Year 1703 to 1704. Published from the Originals; with Notes explanatory and historical, by John Hawkesworth, L. L. D. In III-Vols. 8vo. Pr. 15s. Davis.

NO author ever received a more honourable testimony of his integrity as a man, than Dr. Swift has, by the publication before us. It appears at a time when no profit can accrue from flattery, no end can be served by tenderness for his memory, and when (we are sorry to say it) the public was not a little prepossessed against his character, by the ill-judged compilations of those who affected a friendship for his person, and an esteem for his abilities. We have often observed, that the desire of seeming impartial is apt to betray a writer into the contrary extreme, as the conversation of some people becomes coarse and indelicate, from their fondness to be thought sincere and simple.

That Dr. Swift was a tory can scarcely admit of a doubt, but it is with us a matter of uncertainty, whether he was a party-man. Such a tory as he was implies no more than the name of a colour to distinguish a rider at a horse-race. We cannot forbear repeating that he was the friend of merit, even out of his own private pocket, under whatever denomination he found it. The letters we are now reviewing are fraught with sentiments of love and esteem for his virtues; they come from persons whose evidence is above all suspicion; they are written at times when his circumstances could throw out no bait for adulation; they are stamped with the strongest characters of disinterested friendship; and we shall attempt to re-

view them in a new manner, by giving our readers some idea of the situation of the parties concerned.

We need not remind the public of the very critical juncture of affairs at the time the present royal family ascended the throne. These letters, however, furnish us with a piece of useful information, viz. that the whigs were much more firmly connected with each other than the tories; and that lord Oxford, throughout his whole life, acted on whig principles under the mask of toryism, which conveniency obliged him to wear.

Mr. Ford, who was the Gazette writer of those times, introduces the second volume with a strong characteristic of his party, which was that of the tories. He appears to have been a lively sensible man, and having qualities to advance him in the state, Queen Anne's sudden death, no doubt, gave a severe blow to his expectations; but we find that hope never left him. He flatters himself that even George I. would declare for his party. "If (says he) the whigs had directed the list of regents, Marlborough, Sunderland, and Wharton, had not been left out. There are five tories too, that would have been in."—"I think (continues he) his (meaning George I.) list shews no ill disposition to the tories."—What illusion!

Dr. Arbuthnot, who makes a conspicuous figure in the republic of wit and letters, appears to great advantage in this collection. Though a tory, he breathes philanthropy itself; and even when we consider him as a party-man, he bears a most amiable character. At this distance of time, perhaps, we shall incur no severe censure in saying, that the whigs of those days were far more confined in their notions than their antagonists. They possessed that kind of spirit which distinguishes the church of Rome: They had little charity for any who were without the pale of their own party. Dr. Arbuthnot was the son of a clergyman in Lincolnshire, North-Britain. An accident recommended him to the patronage of prince George of Denmark, as his great abilities in his profession did to the service of queen Anne, whose physician he was at the time of her death. Some connexions of his relations with the Jacobites drew upon him the imputation of being privy to certain measures that shade the last years of queen Anne's reign; but (we believe) with no justice, as the hand of power which crushed Atterbury and persecuted Friend, would not have spared Arbuthnot.——But such is the rage of Party, that unless a man divests himself of nature and friendship, he cannot enter into its kingdom.——We are so unfashionable as to pronounce that none but an honest man could either bestow or deserve the following encomium: "I am sure I never can forget

get you, 'till I meet with (what is impossible) another whose conversation I can delight so much in as Dr. Swift's; and yet that is the smallest thing I ought to value you for. That hearty sincere friendship, that plain and open ingenuity in all your commerce, is what I am sure I never can find in another man. I shall want often a faithful monitor, one that would vindicate me behind my back, and tell me my faults to my face."

We sincerely wish the editor had omitted the literary correspondence between Dr. Swift and Miss Vanhomrigh; we see no manner of instruction it conveys. Every character has its nakedness, and none ought to be gazed on with wantonness.

Mr. Gay was a first-rate author in what we may call the second form of wit. He was of no political party or principle, but his inoffensive manners recommended him both to whigs and tories. His first letter in this volume is addressed to Dr. Arbuthnot; he introduces in it a kind of political catechism, of which the following question and answer form the only passage that we can recommend to the reader, the rest being as stupid as can be expected from any office-business-man.

'*Politician.* What should a foreign minister's behaviour be when he has his first audience?

'*Student.* He should bow profoundly, speak deliberately, and wear both sides of his long perriwig before.'

The mention Mr. Gay makes of lord Clarendon in this letter, sufficiently accounts for the connexions he had with a most noble family, which derives an additional lustre from the generous patronage which the heads of it, who are still alive, afforded him. Though Mr. Gay was by no means formed for a politician, or to amass a fortune, yet he was so very tractable, that his friends prevailed with him to save as much money as would have purchased a farm on the opposite side of the river to Richmond, had he lived a few days longer.

Erasmus Lewis, Esq; who makes a considerable figure in these volumes, was a tory by principle, or, rather, by profession; consequently, his situation, when queen Anne died, could not be extremely desirable. That he was a man of sense the reader may easily perceive by his letters: he was remarkable for what we may call an elegant simplicity, and retained to the last day of his life an unfeigned aversion to the Walpolian, or, as it is affected to be called, the whig, interest. The following letter from him to Dr. Swift is extremely remarkable, and shows a consciousness, but of what kind we shall not presume to determine.

‘ ERASMUS LEWIS, Esq; to Dr. SWIFT.

November the 4th, 1714.

‘ SIR,

‘ I have one letter from you to acknowledge, which I will do very soon. In the mean time I send this to acquaint you, that if you have not already hid your papers in some private place in the hands of a trusty friend, I fear they will fall into the hands of our enemies. Sure, you have already taken care in this matter, by what the public prints told you of the proceedings of the great men towards the earl of Strafford and Mr. Prior. However, for greater caution, this is sent you by—— I am, &c.’

From the letters of Dr. Arbuthnot and Mr. Lewis, it may be shrewdly suspected that lord Oxford, about the time he was sent to the Tower, discovered his real principles, and consequently undeceived his dependents, who had always thought him a tory. The term of the *Dragon*, which he obtained, can only be accounted for by what some naturalists tell us of certain animals acquiring wing at a certain period of their existence. We scarcely meet with a more extraordinary fact in history than the injustice of his prosecution, and the lenity of his acquittal.

The 174th letter is from Dr. Friend, master of Westminster school, and dated Sept. 20th, 1715. He appears at that time to have been on good terms with Atterbury, who was a tyrant, and naturally an unamiable man. The doctor and he afterwards quarrelled, and hated one another most sincerely, upon some differences between the one as dean, and the other as school-master; however, all the moderate sensible tories took part with the doctor.

The duchess of Ormond is one of Dr. Swift's most illustrious correspondents in this collection. Her letters are sensible, easy, and polite, and shew her to be endued with no small degree of wit and understanding. We cannot believe she partook of that political madness which drove her husband into banishment; and we have some reason to think, that, notwithstanding the very severe treatment he received, it was owing to his moderation that the proclamation of the present royal family took place with so much tranquility. The following is a letter from another illustrious lady of those times, which we give entire, because she has been little known to the world, owing chiefly, perhaps, to the shining accomplishments of the lady who succeeded her as viscountess Bolingbroke. The reader from this letter may perceive that even calamity did not unite the tories, or rather the Jacobites; for, if we mistake not, lord Bolingbroke, at the very time of writing this epistle, was sole secretary

tary to the pretender, and, as such, countersigned his manifestoes, declarations, and other papers.

‘ Lady BOLINGBROKE to Dr. SWIFT.

‘ DEAR SIR,

London, August 4, 1716.

‘ I wish your last had found me in the country, but to my misfortune, I am still kept in town, soliciting my unfortunate business. I have found great favour from his majesty. But form is a tedious thing to wait upon. Since ’tis my fate, I must bear it with patience, and perfect it, if I can; for there is nothing like following business one’s self. I am unwilling to stir without the seals, which I hope to have soon. I have been very ill; this place never agreeing with me, and less now than ever, it being prodigious hot weather.

‘ I know not what to say as to one part of your’s; only this, that you will forgive the fears of a woman, if she says she is glad it is as it is, tho’ it has almost ruined her. I hope one time or other, his majesty will find my lord has been misrepresented; and, by that means, he may be restored to his country once more with honour; or else, however harsh it may sound out of my mouth, I had rather wear black. These are my real sentiments. I never thought myself, nor my health, of any consequence till lately; and since you tell me ’tis so to the unworthy, as you please to term it, I shall take care of it: for the worthy, which I once thought so, they are good for nothing, but to neglect distressed friends. These few friends I meet with now, are worth a thousand relations: that I found long ago. We have the happiness of odd, half-witted relations, and silly, obstinate, opiniatre friends, that are a severe plague to me. I never could have the pleasure of talking one moment to the d—— of O———. She had always company, and some, that I wish she had not. She is now out of town, and we do not correspond at present. I wish her all happiness, and in better hands as to her business. You have a much better opinion of me than I deserve; but I will study all I can to merit that favour, which you are kind to assure me of.

‘ I wish it were possible for us two to meet, that I might assure you, in person, that I am your’s most faithfully.

‘ Your’s came safe. I hope this will to you. There is a lady, who never forgets you, and a particular friend to me, and has been a great comfort to me in my trouble; I mean my tenant: she is now in the country, to my grief.’

The following letter from lord Bolingbroke is highly descriptive of that compound of treachery, dissimulation, and pretended philosophy, which forms his character.

‘ Lord BOLINGBROKE to Dr. SWIFT.

October 23, 1716.

‘ It is a very great truth, that, among all the losses, which I have sustained, none affected me more sensibly than that of your company and correspondence; and yet, even now, I should not venture to write to you, did not you provoke me to it. A commerce of letters between two men, who are out of the world, and who do not care one farthing to return into it again, must be of little moment to the state; and yet I remember enough, of that world, to know, that the most innocent things become criminal in some men, as the most criminal pass applauded in others.

‘ Your letter breathes the same spirit as your conversation at all times inspired, even when the occasions of practising the severest rules of virtuous fortitude seemed most remote, if such occasions could ever seem remote to men, who are under the direction of your able and honest friend sir Roger*.

‘ To write about myself is no agreeable task, but your commands are sufficient at once to determine and excuse me. Know therefore, that my health is far better than it has been a great while; that the money, which I brought over with me will hold out some time longer; and that I have secured a small fund, which will yield in any part of the world a revenue sufficient for one, *qui peut le retrancher même avec plaisir dans la médiocrité*. I use a French expression, because I have not one, that pleases me, ready in English. During several months after my leaving that obscure retreat, into which I had thrown myself last year, I went thro’ all the mortifying circumstances imaginable. At present I enjoy, as far as I consider myself, great complacency of mind; but this inward satisfaction is embittered, when I consider the condition of my friends. They are got into a dark hole, where they grope about after blind guides; stumble from mistake to mistake; jostle against one another, and dash their heads against the wall; and all this to no purpose. For assure yourself, that there is no returning to light; no going out, but by going back. My stile is mystic, but it is your trade to deal in mysteries, and therefore I add neither comment nor excuse. You will understand me; and I conjure you to be persuaded, that if I could have half an hour’s conversation with you, for which I would barter whole

* Sir Roger is the name given to lord treasurer Oxford, in the history of John Bull. As Bolingbroke is known to have hated and despised the treasurer, the words *able* and *honest* must be taken ironically.

hours of life, you would stare, haul your wig, and bite paper more than ever you did in your life. Adieu, dear friend; may the kindest influence of heaven be shed upon you. Whether we may ever meet again, that heaven only knows; if we do, what millions of things shall we have to talk over! In the mean while believe, that nothing sits so near my heart as my country and my friends; and that among these you ever had, and ever shall have, a principal place.

‘If you write to me, direct *A Monsieur Charlot, chez Monsieur Cantillon, banquier, rue de l' Arbre sec.* Once more adieu.’

Could any one imagine that, while his lordship was writing this letter, he was betraying even the cause of the pretender; for the impeachment brought against him by the duke of Ormond and the pretender's other friends, is dated March 16, 1716; the fifth article of which is as follows: “The——— (pretender's) friends at the French court had, for some time past, no very good opinion of his lordship's integrity, and a very bad one of his discretion.” If any friend to his lordship's memory should make a merit of his having served the protestant interest in England, by betraying the Jacobites, his lordship gives them a ready answer in one of the letters he wrote in answer to the charge against him, “That if they (the pretender and the earl of Mar) had pleased to have staid in Scotland, a few days longer, they would have received near ten thousand arms, and above thirty thousand weight of powder, and other stores in proportion.”

It is not greatly to the honour of the Tories that we find Mr. Prior, who, as a public minister, had been in many respectable posts, both at home and abroad, so much reduced in his circumstances, that Mr. Lewis in a letter, dated January 12, 1716-17, writes to Dr. Swift as follows:

‘Our friend Prior, not having had the vicissitude of human things before his eyes, is likely to end his days in as forlorn a state as any other poet has done before him, if his friends do not take more care of him than he did of himself. Therefore, to prevent the evil, which we see is coming on very fast, we have a project of printing his Solomon, and other poetical works, by subscription; one guinea to be paid in hand, and the other at the delivery of the book. He, Arbuthnot, Pope and Gay, are now with me and remember you. It is our joint request, that you will endeavour to procure some subscriptions: you will give your receipts for the money you receive, and when you return it hither, you shall have others in lieu. There are no papers printed here, nor any advertisements to be published; for the whole matter is to be managed by

friends in such a manner, as shall be least shocking to the dignity of a plenipotentiary.'

By another letter, dated July 2, 1717, from Mr. Lewis to Dr. Swift, we are informed, that through the impotent rage of a woman (the duchess of Marlborough) the shameful prosecution against lord Oxford was carried on, and (what is not very commonly known) that upon the impeachment being dropt in Westminster-hall, 'the acclamations were as great as upon any occasion; and our friend (continues Mr. Lewis) who seems more formed for adversity than prosperity, has at present many more friends than ever he had before, in any part of his life.' A variety of letters, from Mr. Prior, the duchess of Ormond, Mr. Addison, Dr. Arbuthnot, and others, follow, most of them breathing the spirit of discontent and disappointment. The following, from lord Bolingbroke to Dr. Swift, is not only a curiosity but a masterpiece of its kind. We do not, however, recommend the inscriptions as the best monumental Latin we have seen.

'Lord BOLINGBROKE to Dr. SWIFT.

July the 28th, 1721.

'I never was so angry in all my life, as I was with you last week, on the receipt of your letter of the 19th of June. The extream pleasure it gave me takes away all the excuses, which I had invented for your long neglect. I design to return my humble thanks to those men of eminent gratitude and integrity, the weavers and the judges, and earnestly to intreat them, instead of tolling you in the person of your proxy, who had need to have iron ribs to endure all the drubbings you will procure him, to tell you in your proper person, the next time you offend, by going about to talk sense, or to do good to the rabble. Is it possible, that one of your age and profession should be ignorant, that this monstrous beast has passions to be moved, but no reason to be appealed to; and that plain truth will influence half a score men at most in a nation, or an age, while mystery will lead millions by the nose?

'Dear Jonathan, since you cannot resolve to write as you preach, what public authority allows, what councils and senates have decreed to be orthodox, instead of what private opinion suggests, leave off instructing the citizens of Dublin. Believe me, there is more pleasure, and more merit too, in cultivating friendship, than in taking care of the state. Fools and knaves are generally best fitted for the last; and none but men of sense and virtue are capable of the other. How comes it then to pass, that you, who have sense, tho' you have wit, and virtue, tho' you have kept bad company in your time, should

should be so surprized, that I continue to write to you, and expect to hear from you, after seven years absence ?

' *Anni prædantur euntes*, say you ; and time will lop off my luxuriant branches : perhaps it will be so. But I have put the pruning-hook into an hand, which works hard to leave the other as little to do of that kind as may be. Some superfluous twigs are every day cut ; and, as they lessen in number, the bough, which bears the golden fruit of friendship, shoots, swells, and spreads.

' Our friend told you what he heard, and what was commonly said, when he told you, that I had taken the fancy of growing rich. If I could have resolved to think two minutes a day about stocks, to flatter saw half an hour a week, or to have any obligation to people I neither loved nor valued, certain it is, that I might have gained immensely. But not caring to follow the many bright examples of these kinds, which France furnished, and which England sent us over, I turned the little money I had of my own, without being let into any secret, very negligently : and if I have secured enough to content me, it was because I was soon contented. I am sorry to hear you confess, that the love of money has got into your head. Take care, or it will, ere long, sink into your heart, the proper seat of passions. Plato, whom you cite, looked upon riches, and the other advantages of fortune, to be desirable ; but he declared, as you have read in Diogenes Laertius ; *ea etsi non asserunt, nihilominus tamen beatum fore sapientem*. You may think it, perhaps, hard to reconcile his two journies into Sicily, with this maxim, especially since he got fourscore talents of the tyrant. But I can assure you, that he went to the elder Dionysius only to buy books, and to the younger only to borrow a piece of ground, and a number of men, women and children, to try his Utopia. Aristippus was in Sicily at the same time ; and there passed some Billingsgate between these reverend persons. This philosopher had a much stronger fancy to grow rich than Plato : he flattered, he cracked jests, and danced over a stick to get some of the Sicilian gold ; but still even he took care, *sibi res, non se rebus submittere*. And I remember with great edification, how he reproved one of his catechumens, who blushed, and shrunk back, when his master shewed him the way to the bawdy-house. *Non ingredi turpe est, sed egrèdi non posse turpe est*. The conclusion of all is this ; *un bonnette homme* ought to have *cent mille livres de rente*, if you please ; but a wise man will be happy with the hundredth part. Let us not refuse riches, when they offer themselves ; but let us give them no room in our heads or our hearts. Let us enjoy wealth, without suffering it to become necessary to us.

And,

And, to finish with one of Seneca's quaint sentences; *Let us place it so, that fortune may take it without tearing it from us.* The passage you mention does follow that, which I quoted to you, and the advice is good. Solon thought so; nay, he went further: and you remember the reason he gave for sitting in the council of Pisistratus, whom he had done his utmost to oppose; and who, by the way, proved a very good prince. But the epistle is not writ by Cicero, as you seem to think. It is, if I mistake not, an epistle of Dolabella to him. Cato, you say, would not be of the same mind. Cato is a most venerable name, and Dolabella was but a scoundrel with wit and valour; and yet there is better sense, nay, there is more virtue, in what Dolabella advises, than in the conduct of Cato. I must own my weakness to you. This Cato, so sung by Lucan in every page, and so much better sung by Virgil in half a line, strikes me with no great respect. When I see him painted in all the glorious colours, which eloquence furnishes, I call to mind that image of him, which Tully gives in one of his letters to Atticus, or to somebody else; where he says, that having a mind to keep a debate from coming on in the senate, they made Cato rise to speak, and that he talked till the hour of proposing matters was over. Tully insinuates, that they often made this use of him. Does not the moving picture shift? Do you not behold Clarke of Tauntondean, in the gown of a Roman senator, sending out the members to piss? The censor used sharp medicines; but, in his time, the patient had strength to bear them. The *Commons* imitated this receipt without his skill; and, like a true quack, he gave the remedy, because it was his only one, tho' it was too late. He hastened the patient's death; he not only hastened it, he made it more convulsive and painful.

' The condition of your wretched country is worse than you represent it to be. The healthful Indian follows his master, who died of sickness, to the grave; but I much doubt, whether those charitable legislators exact the same, when the master is a lunatick, and cuts his own throat. I mourn over Ireland with all my heart, but I pity you more. In reading your letter, I feel your pulse; and I judge of your distemper as surely by the figures, into which you cast your ink, as the learned doctor at *the hand and the urinal* could do, if he pored over your water. You are really in a very bad way. You say your memory declines: I believe it does, since you forget your friends, and since repeated importunity can hardly draw a token of remembrance from you. There are bad airs for the mind, as well as the body: and what do you imagine, that Plato, since you have set me upon quoting him (who thanked
heaven

heaven, that he was not a Bœotian) would have said of the *ultima Thule*? Shake off your laziness; ramble over hither, and spend some months in a kinder climate. You will be in danger of meeting but one plague here, and you will leave many behind you. Here you will come among people, who lead a life singular enough to hit your humour; so near the world, as to have all its conveniencies; so far from the world, as to be a stranger to all its inconveniencies; wanting nothing, which goes to the ease and happiness of life; embarrassed by nothing, which is cumbersome. I dare almost venture to say, that you will like us better than the persons you live with, and that we shall be able to make you retrograde (that I may use a canonical simile) as the sun did on the dial of Hezekias, and begin anew the twelve years, which you complain are gone. We will restore to you the *nigros angusto fronte capillos*; and, with them, the *dulce loqui*, the *ridere decorum*, et *inter vina fugam Cynaræ mædere proterva*. *Hæc est vita solutorum miserâ ambitione gravique*, and not your's.

‘ I was going to finish with my sheet of paper; but having bethought myself, that you deserve some more punishment, and calling all my anger against you to my aid, I resolve, since I am this morning in the humour of scribbling, to make my letter at least as long as one of your sermons; and, if you do not mend, my next shall be as long as one of Dr. Manton’s*, who taught my youth to yawn, and prepared me to be an high-churchman, that I might never hear him read nor read him more.

‘ You must know, that I am as busy about my hermitage, which is between the *Chateau* and the *Maison Bourgeoise*, as if I was to pass my life in it: and, if I could see you now and then, I should be willing enough to do so. I have in my wood the biggest and clearest spring perhaps in Europe, which forms, before it leaves the park, a more beautiful river than any, which flows in Greek or Latin verse. I have a thousand projects about this spring, and, among others, one, which will employ some marble. Now marble, you know, makes one think of inscriptions: and if you will correct this, which I have not yet committed to paper, it shall be graved, and help to fill the table-books of Spons and Missions, yet to come.

* ‘ Thomas Manton, D. D. who had been ejected from the rectory of Covent-garden for nonconformity, after the Restoration. He was a voluminous writer in divinity, and published a large folio of sermons on the 119th psalm.’

*Propter fidem adversus reginam, et partes,
 Intemeratè servatam,
 Propter operam, in pace generali conciliandâ
 Strenue saltem navatam,
 Impotentia vesanæ factionis
 Solam vertere coactus,
 Hic ad aquæ lene caput sacræ
 Injustè exulat
 Dulcè vivit
 H. De B. An. &c.*

'Ob were better than *propter*, but *ob operam* would never please the ear. In a proper place, before the front of the house, which I have new built, I have a mind to inscribe this piece of patch-work.

*Si respiciat patria, in patriam rediturus;
 Si non respiciat, ubi vis melius quam inter
 tales civis futurus,
 Hanc villam inflauro et exorno:
 Hinc, velut ex portu, alienos casus
 Et fortunæ ludum insolentem
 Cernere suave est.
 Hic, mortem nec appetens nec timens
 Innocuis deliciis,
 Doctâ quiete,
 et
 Felicis animi immotâ tranquillitate,
 Fruniflor.*

Hic mihi vivam quod superest aut exilii, aut ævi.

'If in a year's time you should find leisure to write to me, send me some mottos for groves, and streams, and fine prospects, and retreat, and contempt of grandeur, &c. I have one for my green-houses, and one for an alley, which leads to my apartment, which are happy enough. The first is, *Hic ver assiduum atque alienis mensibus astas*. The other is, — *fallentis semita vitæ*.

'You see I amuse myself *de la bagatelle* as much as you; but here lies the difference; your bagatelle leads to something better; as fiddlers flourish carelessly, before they play a fine air. But mine begins, proceeds, and ends in bagatelle.

'Adieu: it is happy for you that my hand is tired.

'I'll take care, that you shall have my picture, and I am simple enough to be obliged to you for asking for it. If you do not write to me soon, I hope it will fall down as soon as you have it, and break your head.'

[*To be concluded in our next.*]

II. *The History of the late Minority. Exhibiting the Conduct, Principles, and Views, of that Party, during the Years 1762, 1763, 1764, and 1765. 8vo. Pr. 5s. Almon.*

VERY extraordinary have been the methods used to introduce this performance to the public notice; for its authors and patrons have bespoken the favour of their readers, not only by praising it in most extravagant terms, but by abusing it in news papers, in a manner so illiberal, and so void of decency and sense, that it could come from no pen but their own. This, however, is no new discovery, for it is an expedient which has been often practised to raise the importance of a work. After all, we should have been at a loss to find out the real meaning of this species of puffing, had it not been for the gross manner with which it is introduced; for as to the matter, it is not extremely reprehensible.

The compiler sets out with calumniating lord Bute, though without assigning the least authority or grounds for this abuse, except his own *ipse dixit*. We are sorry to observe, that those unsupported charges are become but too frequent among persons of a higher rank than this author can pretend to. We shall admit that unpopularity, though even acquired by virtuous means (which is far from being impossible) ought to have great weight in removing a minister, or inducing him to resign; and it may, perhaps, be impracticable for prerogative in this country even to continue such a minister in office, without hazarding the public welfare. Thus far candour obliges us to acknowledge.

On the other hand, we allow there is great credit in such a minister's voluntary resignation, as well as in his submitting to such popular arrangements as may be concerted for his master's service: but we think it base and infamous to load him with arbitrary, atrocious, and undeserved abuse, without producing a single proof to support the charge, excepting an appeal to the public of his being guilty of the crime of unpopularity. We have, with care, nay, even with severity, examined every step of the noble lord's administration; but though we admit it upon the whole to have been unpopular, we can by no means discover the authentic particular facts from whence that unpopularity arises. *Private influence* is a cant term which must be current in the reign of every king of England who shall dare to think for himself.

Having said thus much, we are far from blaming the opponents of the noble lord's administration, for the reasons we have already given; but we believe there never arose in this, or any other country, a minister so unpopular and so detestable,
but

but that some part of his plan might be adopted for the public good. The whole charge against the present ministry, who had opposed lord Bute and his successors, and who, by the bye, declare themselves with equal violence against his lordship, rests upon their not having given themselves up to the madness and meanness of personal pique and private resentment, by their acting like *Jack* in the *Tale of a Tub*, in destroying the cloth while they were ripping off the lace.

The first twenty chapters of this very notable performance are employed upon subjects that have been repeatedly canvassed even in this Review. The futility of most have been exposed, the justice of a few established, and the propriety of all examined. The following is the only quotation we can make from this compilation, that carries with it an appearance of novelty.

‘ Although the favourite permitted his party to assist and support the administration upon the question concerning general warrants, yet that was no proof of his approbation of the ministers, or that he wished to continue them in office. On the contrary, his aim on that day was to keep the minority from triumphing. While every party were oppressed, and while he preserved to himself the power of making any successful, he expected all would consider themselves as dependent upon him; and this was the situation he most desired; because it flattered his vanity, and, as he thought, secured him from danger. But the administration having refused to become perfectly obsequious to him, and the breach between them being wider every day, the resolution was taken to dismiss them. And, as it had ever been his purpose, to bring in lord Temple and Mr. Pitt, under certain conditions, to which having found they would not subscribe when offered by himself, he determined to try the force of other hands, to soften and prevail upon these impracticable men. None appeared so suitable to his purpose as the Duke of C. That prince was supposed to have been a friend to the minority; therefore, besides the natural dignity of his character, it might, and probably was conjectured, that whatever came from him would carry with it its own weight and conviction. With the intention, and the expectation, of reconciling to office through this interest, the two able and respectable persons just mentioned, the favourite addressed himself to his R. H. He appeared publicly, together with his brother, at several of the duke’s levees. This conduct at first appeared extremely mysterious; and the more so, as there were strong reasons for believing they had not approved of each other’s behaviour for some time past. What could be the motive or design of this sudden and singular friendship, very few could

could perceive. About this period his majesty happened to be somewhat indisposed: upon his recovery, the idea of a regency was suggested; and on the 24th of April 1765, his majesty went to the House of Lords, and recommended to the consideration of parliament the bringing in a bill, settling a regent and council of regency, in case of his death, and the successor to the throne should be under the age of eighteen. And the speech which communicated this business, particularly proposed, whether it would not be expedient to vest in his majesty the power of appointing the queen, *or any other person of the royal family*, usually residing in Great Britain, to be regent of these kingdoms, and guardian of the successor, until he should be eighteen? The bill was brought in, giving such power; but a doubt arising concerning the extent of the explanation of the words, *or any other of the royal family*, it was affirmed, that the present royal family were only descended from the late king. The r— construction of those words was asked; and it was understood from authority, and the best public authority of the time, that that construction and the previous affirmation were the same. The bill passed the upper house, declaring the royal family to be only the descendants of the late king: which excluded the Pr. D. who was of another family. The administration, to whom the bill was never supposed to be agreeable, are spoken of as considering this a kind of victory over the favourite, whose particular views were thought to be destroyed by this exclusion, which was accomplished without a manifest opposition to the bill. But when it came into the Commons, a motion was made and supported by the friends of the favourite, to insert her royal highness's name; to which the House agreed. And with this amendment it went back to the lords, where it met with no second opposition.

‘ Though the favourite with much difficulty carried his point, yet the treatment he received from the administration in this business, was by no means to be forgiven. Accordingly the next traces we find of him, are in a design to change the administration, by an attempt to introduce lord Temple and Mr. Pitt. The reader has already observed his reconciliation with the duke of Cumberland, and we shall now see the consequences. On Wednesday the 15th of May, his royal highness sent for lord Temple, who was then at his country seat at Stowe, and told his lordship, his majesty had a mind to change his minister, and to take in his lordship and Mr. Pitt, with some of their friends; and desired their conditions. His lordship answered, the making certain foreign alliances, the restoration of officers, the repeal of the excise upon cyder, and the condemnation of general warrants, the seizure of papers, &c.

These

These were agreed to. But on the other hand it was insisted, that lord Northumberland should be at the head of the treasury. Upon which lord Temple is said to have declared, "He would never come in under lord Bute's lieutenant." Indeed it is singular, that a compliance with this condition should be expected, considering the positive manner in which it had been refused before. But it was now manifest, beyond a doubt, who was the secret spring of this negotiation. Yet so desirous were the minority, of places, that though they had broke with their leader, though they had almost totally deserted him, particularly in the question upon the regency bill, they now crowded about him, and pressed him in the most earnest and abject manner to accept. They feared the loss of such an opportunity of getting into office. Among these was the Marquis of Rockingham, who applied all his arguments and powers of persuasion to prevail upon his lordship to accept, even with lord Northumberland at the head of the treasury. But all in vain. Lord Temple was faithful to his original principle of resisting the favourite. On the Sunday morning the duke sent a message to his lordship, desiring to meet him at Mr. Pitt's at Hays, at twelve o'clock that day. This resolution of going to Hays, was taken without the participation of his lordship, although Mr. Pitt and his lordship were to be joined together in office. But it was the principle of this whole negotiation to take them away suddenly, and sometimes separately; in order, if possible, to precipitate them into an acceptance, before they had time to discover the footsteps of the secret agent. But the disguise was of such a flimsy texture, and so awkwardly put on, that the intended imposition was not only obvious, but the attempt to conceal it, ridiculous and contemptible. The duke proposed to Mr. Pitt, whom he found confined to his bed, the same condition concerning lord Northumberland, that had been refused by lord Temple. But Mr. Pitt likewise rejected it, and for the same reason that had influenced the noble lord. This unexpected firmness against offers personally made by a prince of the blood royal, a prince of great character, and high in the esteem of the people, might have ruined the reputations of any other men but lord Temple and Mr. Pitt, as few perhaps would believe any terms which such a prince could propose, were improper for a subject to accept. And it is not quite impossible, that such an embassy was only made to lay the foundation of such an odium; for who could have a moment's doubt that knew the men, they would never submit, under any hands, to be the instruments of the favourite. But whatever was the motive of this errand, it was in no respect answered. The established characters of the persons preserved them from

cenſure; and though the terms reſuſed were not known, yet it was taken for granted, that they were ſuch as thoſe great men could not accept with honour to themſelves, and fidelity to the people. Next day the treaſury was offered to lord Lyttelton: but that noble lord thought proper to excuſe himſelf. The account of this ſecond offer conveyed to the noble lord before applied to, the firſt information of the point concerning lord Northumberland, being relinquished. The duke then apprehending, that lord Temple had not fully underſtood his powers, his royal highneſs renewed his applications to that noble lord. This was on the Tueſday. But before his lordſhip, and lord Lyttelton (who were now in the moſt cordial and firm union) were got into the chaiſe in order to go and conſult Mr. Pitt, the duke of Cumberland went to the queen's palace, and adviſed his majeſty to recall his old miniſters. Upon what cauſe, or with what view, this was done, is not very eaſy to diſcover. Certain it is, that that was the fact; and that it put an end to the negociation for the preſent.

‘ In the mean time lord Temple, and his brother, the Rt. Hon. George Grenville, through the mediation of ſeveral noble perſons, became reconciled. This event was at firſt greatly approved of by the minority, many of whom repeatedly declared, “ they did not doubt but it would have very good “ conſequences.” The principle of this reconciliation was no more than private friendſhip, as brothers; and in politics, only as to meaſures in future. It had nothing to do with the paſt. His lordſhip remained the ſame firm friend to the public cauſe, that he always had been.

‘ The ſubſiſting adminiſtration were now determined to act as firmly againſt the favourite, as thoſe who had been ſolicited to accept their places. They had laboured a conſiderable time under the ſuſpicion of being his implicit inſtruments; they therefore reſolved to clear themſelves of that ſuſpicion at once, by giving a ſignal mark of their authority, in direct hoſtility to him. When recalled, they inſiſted upon theſe conditions, viz. The diſmiſſion of lord Northumberland from the lieutenantancy of Ireland; of Mr. Stuart Mackenzie, lord Bute's brother, from his poſt of privy ſeal of Scotland; and of lord Holland from the pay office. To lord Weymouth they gave the firſt, to lord Fred. Campbell the ſecond, and to Mr. Charles Townſhend the laſt. When theſe were ſettled, the parliament, which had been kept ſitting in expectation of iſſuing writs for re-elections upon the lately intended change of miniſters, was now prorogued.’

‘ The author next recounts the ſettlement of the preſent adminiſtration, and we are told, contrary to all the evidence of com-

mon sense that the favourite's power is still the same. Though we are not disposed to throw out any reflections against any person or party who may be supposed to be concerned in the publication before us : yet we think we have a right to demand of this author a single instance in which the present ministry, after they came into office, have falsified the professions they have made before. Have they not performed the whole of what they contended for when in the opposition ? Have they not done even more for the benefit of public liberty than had been proposed when their administration took place ? In short, we will venture to say, and call upon this patron and his authors to disprove it, that this is the first administration begotten out of opposition that ever answered the expectations which the public had conceived of them from their declarations before they came into power.

III. *Sermons to Young Women : in II Vols. Small Octavo. Pr. 6s. Payne.*

AS there is certainly a finer sense, a readier apprehension, and a tenderer disposition in women, than there is in the generality of men, they are more happily formed for the exercise of every humane and endearing virtue. But a softness of temper renders them equally susceptible of bad impressions ; and if their hearts are not fortified by virtuous principles, they are easily captivated by the follies and vices of the age. Plays and romances warm their imagination, and stimulate their passions ; fops and fools insatuate their judgment, and mislead their understandings ; and fashion, with an irresistible allurements, induces them to give up their thoughts to the study of dress, the mysteries of the toilet, the ceremonies of impertinent visits, and the public amusements of the season.

It is not indeed to be expected that a sprightly female should fly from every scene of fashionable entertainment, and devote her youth to solitude and contemplation. No, let her freely enjoy the pleasures which reason will justify, and her circumstances admit. But at the same time let her appropriate her leisure to some useful and entertaining author, who may contribute to refine her taste, direct her judgment, elevate her ideas, and inspire her with a love of virtue and religion.

The generality of books on moral and religious subjects are written, we must confess, in a dull, formal, and insipid style ; and are destitute of those embellishments which are necessary to entertain the imagination, and engage the attention of the youthful reader. But there are some which may be read with
equal

equal pleasure and advantage. These discourses are of that number; and if they are perused by our fair countrywomen with the attention which their importance demands, they will be of infinite service to the public. Though the author has adapted his instructions to readers above the vulgar rank, yet he has rendered them perfectly intelligible to every capacity. Delicacy of sentiment and perspicuity of style are happily united in these compositions. The arrangement of his words and the turn of his sentences are natural and easy. Truth and justness of thought are never sacrificed for the sake of rounding a period. He instructs, but without formality; he pleases, not by any apparent solicitude to obtain our applause, but by a certain native sweetness and persuasive manner; and, which ought to be the aim of every preacher, he engages the affections in order to reform the heart. Whoever he is, he seems to be animated by a laudable zeal for the best interests of society, on which, as he justly observes, the dispositions and deportment of the female sex will always have an extensive influence. While he remains concealed, we may apply to him the observation that was made on the unknown author of the *Lady's Calling*, "That like the river Nilus, which gives fertility and blessing wherever he passes, he conceals his head, and permits himself only to be known by the benefits which he dispenses." Nothing can be more polite and engaging than his mode of address. He tells his fair readers, that they are not to look for that flattery from him; which they have often heard from others, but that, on the other hand, they have no reason to fear the bitterness of reproach, or the bluntness of incivility. 'If any thing should appear harsh, be assured, says he, it proceeds from real regard; we would not willingly offend; we are naturally solicitous to please you; but we dare not promote your pleasure at the expence of your improvement. To tenderness and respect you are entitled. But certainly faithful and candid admonition is not incompatible with the latter, and of the former, if I am not mistaken, it is the truest proof.'

Sots and libertines have generally depreciated the character of women, and supposed that they were designed only to please the fancy, gratify the inclinations, and attend the orders of men. But our author explodes this illiberal supposition; and in his introductory discourse, endeavours to evince the importance of the female sex. With this view he first considers them in their single state; represents to them how deeply their parents are interested in their behaviour; and then goes on to shew the great and extensive influence which they generally have with the opposite sex, in every condition of life.

‘ To form the manners of men, says he, various causes contribute ; but nothing, I apprehend, so much as the turn of the women they converse with. Those who are most conversant with women of virtue and understanding will be always found the most amiable characters, other circumstances being supposed alike. Such society, beyond every thing else, rubs off the corners that give many of our sex an ungracious roughness. It produces a polish more perfect, and more pleasing, than that which is received from a general commerce with the world. This last is often specious, but commonly superficial. The other is the result of gentler feelings, and a more elegant humanity : the heart itself is moulded ; habits of undissembled courtesy are formed ; a certain flowing urbanity is acquired ; violent passions, rash oaths, coarse jests, indelicate language of every kind, are precluded and disrelished. Understanding and virtue, by being often contemplated in the most engaging lights, have a sort of assimilating power. I do not mean, that the men I speak of will become feminine ; but their sentiments and deportment will contract a grace. Their principles will have nothing ferocious or forbidding ; their affections will be chaste and soothing at the same instant. In this case the gentleman, the man of worth, the Christian, will all melt insensibly and sweetly into one another. How agreeable the composition ! In the same way too, honourable love is inspired and cherished.—Honourable love ! that great preservative of purity, that powerful softener of the fiercest spirit, that mighty improver of the rudest carriage, that all subduing, yet all-exalting principle of the human breast, which humbles the proud, and bends the stubborn, yet fills with lofty conceptions, and animates with a fortitude that nothing can conquer—what shall I say more ?—which converts the savage into a man, and lifts the man into a hero ! What a happy change should we behold in the minds, the morals, and the demeanour of our youth, were this charming passion to take place of that false and vicious gallantry which gains ground amongst us every day, to the disgrace of our country, to the discouragement of holy wedlock, to the destruction of health, fortune, decency, refinement, rectitude of mind, and dignity of manners ! For my part, I despair of seeing the effeminate, trifling, and dissolute character of the age reformed, so long as this kind of gallantry is the mode. But it will be the mode, so long as the present fashionable system of female education continues.

‘ Parents now a days almost universally, down to the lowest tradesman, or mechanic, who to ape his superiors strains himself beyond his circumstances, send their daughters to boarding-schools. And what do they mostly learn there ? I say, mostly ;

for there are exceptions, and such as do the mistresses real honour. Need I mention that, making allowance for those exceptions, they learn principally to dress, to dance, to speak bad French, to prattle much nonsense, to practise I know not how many pert conceited airs, and in consequence of all to conclude themselves accomplished women? I say nothing here of the alarming suggestions I have heard as to the corruption of their morals. Thus prepared they come forth into the world. Their parents, naturally partial, fancy them to be every thing that is fine, and are impatient to show them, or, according to the fashionable phrase, to let them see company; by which is chiefly meant exhibiting them in public places. Thither at least many of them are conducted. They have youth, and perhaps beauty. The effect of both is heightened by every possible means, at an expence frequently felt for a long time after. They are intoxicated by so many things concurring to deprive them of their little senses. Gazers and flatterers they meet with every where. All is romance and distraction, the extravagance of vanity, and the rage of conquest. Nothing domestic or rational is thought of. Alas! they were never taught it. How to appear abroad with the greatest advantage, is the main concern. In subserviency to that, as well as from the general love of amusement, parties of pleasure, as they are called, become the prevailing demand. The same dispositions on the side of the men, sometimes stimulated by the worst designs, often seconded by good nature, and not seldom perhaps pushed on by the fear of appearing less generous or less gallant, prompt them to keep pace with all this folly. They are soon fired in the chace; every thing is gay and glittering; prudence appears too cold a monitor; gravity is deemed severe; the ladies must be pleased; mirth and diversion are all in all. The phantoms pass: the female adventurers must return home; it is needless to say, with what impressions. The young gentlemen are not always under equal restraint; their blood boils; the tavern, the streets, the stews, eke out the evening; riot and madness conclude the scene: or if this should be prevented, it is not difficult to imagine the dissipation that must naturally grow out of those idle gallantries often repeated. Nor shall we be surprised to find the majority of our youth so insignificant, and so profligate; when to these we join the influence of bad or giddy women grown up, the infection of the most pestilent books, and the pattern of veterans in sin, ever zealous to display the superiority of their talents by the number of their disciples.

‘ That men are sometimes dreadfully successful in corrupting the women cannot be denied. But do women on the other

side never corrupt the men? I speak not at present of those abandoned creatures that are the visible ruin of so many of our unhappy youth; but I must take the liberty to say that, amongst a number of your sex who are not sunk so low, there is a forwardness, a levity of look, conversation, and demeanour, unspeakably hurtful to young men. Their reverence for female virtue in general, it destroys in a great measure; it even tempts them to suspect that the whole is a pretence, that the sex are all of a piece. The consequences of this, with regard to their behaviour while they remain single, the prejudices it must necessarily produce against marriage, and the wild work it is likely to make if they ever enter into that state, I leave you to guess.'

Our author now proceeds to consider the fair sex in a married state. Having shewn how deeply their husbands are interested in their conduct, he represents their importance, when they appear at the head of a family.

'Let us, says he, suppose you mothers; a character which, in due time, many of you will sustain. How does your importance rise! A few years elapsed, and I please myself with the prospect of seeing you, my honoured auditress, surrounded with a family of your own, dividing with the partner of your heart the anxious, yet delightful labour, of training your common offspring to virtue and society, to religion and immortality; while, by thus dividing it, you leave him more at leisure to plan and provide for you all; a task, which he prosecutes with tenfold alacrity, when he reflects on the beloved objects of it, and finds all his toils soothed and rewarded at once by the wisdom and sweetness of your deportment to him and to his children.

'I think I behold you, while he is otherwise necessarily engaged, casting your fond maternal regards round and round through the pretty smiling circle; not barely to supply their bodily wants, but chiefly to watch the gradual openings of their minds, and to study the turns of their various tempers, that you may "teach the young idea how to shoot," and lead their passions by taking hold of their hearts. I admire the happy mixture of affection and skill which you display in assisting nature, not forcing her; in directing the understanding, not hurrying it; in exercising without wearying the memory, and in moulding the behaviour without constraint. I observe you prudently overlooking a thousand childish follies. You forgive any thing but falsehood or obstinacy: you commend as often as you can: you reprove only when you must; and then you do it to purpose, with temper, but with solemnity and firmness, till you have carried your point. You are at pains to
excite

excite honest emulation : you take care to avoid every appearance of partiality ; to convince your dear charge, that they are all dear to you, that superior merit alone can entitle to superior favour, that you will deny to none of them what is proper, but that the kindest and most submissive will be always preferred. At times, you even partake in their innocent amusements, as if one of them ; that they may love you as their friend, while they revere you as their parent. In graver hours, you insinuate knowledge and piety by your conversation and example, rather than by formal lectures and awful admonitions. And finally, to secure as far as possible the success of all, you dedicate them daily to God, with the most fervent supplications for his blessing — Thus you show yourself a conscientious and a judicious mother at the same moment ; and in that light I view you with veneration. I honour you as sustaining a truly glorious character on the great theatre of humanity. Of the part you have acted I look forward to the consequences, direct and collateral, future and remote. Those lovely plants which you have raised and cultivated, I see spreading, and still spreading, from house to house, from family to family, with a rich increase of fruit. I see you diffusing virtue and happiness through the human race ; I see generations yet unborn rising up to call you blessed ! I worship that Providence which has destined you for such usefulness, for such felicity. I pity the man that is not charmed with the image of so much excellence ; an image which, in one degree or another, has been realized by many women of worth and understanding in every age : I will add, an image which, when realized, cannot fail of being contemplated with peculiar delight by all the benevolent spirits of heaven, with the Father and Saviour of the world at their head ! And are there amongst the sons of men any that will presume to depreciate such women, or to speak of them with an air of superiority, or to suggest that your sex are not capable of filling up the more important spheres of life ?

Modesty of apparel is the subject of the second discourse. On this occasion our author does not attempt to rob his amiable readers of any advantage they possess from nature, providence, or legitimate custom ; nor to divest them of the smallest ornament that judgment has put on, that prudence allows, or that decency warrants. He endeavours only to persuade them to renounce superfluous, unbecoming, and unavailing decorations, in order to make room for such as will improve beauty when found, or supply its place where wanting.

‘ The zeal, says he, of the ancient fathers on such subjects carried some of them far ; farther, I doubt, than the relaxation of modern manners would well bear. Were a young wo-

man now a days, from a peculiar sense of the sacredness and refinement of female virtue, to appear with any very singular severity in her dress, she would hardly, I fear, escape the charge of affectation; a charge, which every prudent woman will avoid as much as possible. But let the licence of the age be what it will, I must needs think that, according to every rule of duty and decorum, there ought ever to be a manifest difference between the attire of a virtuous woman, and that of one who has renounced every title to the honourable name. It were indelicate, it is unnecessary, to explain this difference. In some respects, it is sufficiently discerned by the eye of the public; though, I am sorry to say, not sufficiently attended to by the generality of women themselves.'

Having argued for modesty of apparel, in opposition to that which he thinks a Christian woman should hold indecent, upon the general principles of propriety and reputation, morality and religion, he adds, that it is a powerful attractive to honourable love.

'The male heart, says he, is a study, in which your sex are supposed to be a good deal conversant. Yet in this study, you must give me leave to say, many of them seem to me but indifferent proficient. To get into men's affections, women in general are naturally desirous. They need not deny, they cannot conceal it. The sexes were made for each other. We wish for a place in your hearts: why should not you wish for one in ours? But how much are you deceived, my fair friends, if you dream of taking that fort by storm! When you show a sweet solicitude to please by every decent, gentle, unaffected attraction; we are soothed, we are subdued, we yield ourselves your willing captives. But if at any time by a forward appearance you betray a confidence in your charms, and by throwing them out upon us all at once you seem resolved, as it were, to force our admiration; that moment we are upon our guard, and your assaults are vain, provided at least we have any sentiment, or any spirit. In reality, they who have very little of either, I might have said they who have none, even the silliest, even the loosest men shall in a sober mood be pleased, be touched with the bashful air, and reserved dress, of an amiable, young woman, infinitely more than they ever were with all the open blaze of laboured beauty, and arrogant claims of undisguised allurements; the human heart, in its better sensations, being still attuned to the love of virtue.

'Let me add, that the human imagination hates to be confined. We are never highly delighted, where something is not left us to fancy. This last observation holds true throughout all nature, and all art. But when I speak of these, I must; subjoin,

subjoin, that art being agreeable no farther than as it is conformed to nature, the one will not be wanted in the case before us, if the other is allowed its full influence. What I mean is this; that if a young lady is deeply possessed with a regard for "whatsoever things are pure, venerable, and of a good report," it will lead to decorum spontaneously, and flow with unstudied propriety through every part of her attire and demeanour. Let it be likewise added, that simplicity, the inseparable companion both of genuine grace, and of real modesty, if it does not always strike at first (of which I think it seldom fails) is sure however, when it does strike, to produce the deepest and most permanent impressions.—

' On this article your judgment will be seen in joining frugality and simplicity together; in being never fond of finery; in carefully distinguishing between what is glaring, and what is genteel; in preserving elegance with the plainest habit; in wearing costly array but seldom, and always with ease; a point that may be attained by her who has learnt not to think more highly of herself for the richest raiment she can put on.—

' When, continues he, shall women, in general, understand thoroughly the effect of a comely habit, that, independant of pomp and despising extravagance, is worn as the sober, yet transparent veil of a more comely mind? Believe me, my young friends, it is by this means that you will captivate most, and please longest. By pursuing this plan, you will preserve an equality in that great indispensable article of neatness. You will be clean, and you will be easy; nor will you be in danger of appearing butterflies one day, and flatterns the next. You will be always ready to receive your friends, without seeming to be caught, or being at all disconcerted on account of your dress.—How seldom is that the case amongst the flutterers of the age! I wish we could say, amongst them only. For young ladies of more sobriety to be found so often slovenly, I might have said downright squalid and nasty, when no visitors are expected, is most peculiarly shameful. I cannot express the contempt and the disgust I feel, when I think of it. I will not think of it.

' I proceed to observe, that what you take from tinsel trappings you will gain in time, in saving, and in real loveliness. The less vanity you betray, the more merit we shall be always disposed to allow you. We shall be doubly charmed, first with finding young women that are not slaves to show, and next with your putting so much respect on our heads and hearts, as to suppose we are only to be gained by better qualities.

' Moreover, men of ordinary fortunes, and proper sentiments, will not be afraid of connecting themselves with persons

sons too prudent to be profuse, and too wise, as well as too worthy, when married, to court the admiration of all—but their husbands.’

In the third discourse the author considers the extent, and effects of that amiable reserve, which St. Paul terms “shamefacedness.” And here he shews, in a very striking and animated manner, that this female ornament is equally necessary and wise.

The subject of the fourth sermon is female virtue, or what the Apostle calls “sobriety.”

‘In order to cultivate this character it is, he says, of infinite consequence to avoid dangerous connections. If that is not done, what is there on earth, or in heaven, that can save you? Of miraculous interposition I think not at present. She can have no right to expect it, who throws herself into the broad way of temptation. What those dangerous connexions are, it may not be always easy to explain, when it becomes a question in real life. Unhappily for young women, it is a question sometimes of very nice decision. Cases there are, in which nothing can be clearer. The man that behaves with open rudeness, the man that avowedly laughs at virtue, the man that impudently pleads for vice; such a man is to be shunned like a rattle-snake. In this case, “The woman that deliberates is lost.” What! would you parley with the destroyer, when he gives you warning? Then you are not ensnared: you knowingly and willfully expose yourselves. If you are poisoned, if you are lost; your folly is without excuse, and your destruction without alleviation.

‘But in this manner none will proceed, save wretches alike licentious and imprudent. Of artful men the approaches will be silent and slow; all will be soft insinuation: or else they will put on a blunt face of seeming good humour, the appearance of honest frankness, drawing you to every scene of dissipation with a kind of obliging violence, should violence of any kind be necessary. If withal they are agreeable in their persons, or lively in their conversation; above all, if they wear the air of gentlemen, which, unfortunately for your sex, is too often the case; then indeed your danger is extreme. Thus far the trap is concealed. You apprehend nothing: your unsuspecting hearts begin to slide: they are gone, gone before you are aware. The men I am speaking of perceive their advantage the moment it appears. I have supposed them destitute of worth. If they are also unchecked by fear, what can preserve you? A sense of reputation? the dread of ruin? Perhaps they may. But perhaps they may not. They have often, no doubt, come in to prevent the last excess. And, but for such restraints, what

what would become of many a woman who is not under that best one, religious principle? The experiment, however, you will own is hazardous. Multitudes have trusted to it, and have been undone.

‘ But do those, who in the world’s sense are not undone, escape, think ye, unhurt; unhurt in their health and spirits, in their serenity and self-enjoyment, in their sobriety of mind and habits of self-control? You cannot think it. Very seldom at least can you suppose, that, where there is much sensibility of temper, an ill placed passion shall not leave behind it, in a youthful breast, great disorder and deep disquietude.

‘ But how, you will ask, is the snare to be eluded, hidden as it frequently is? Not so hidden throughout, as to be invisible, unless indeed you will shut your eyes. Is it not your business to enquire into the character of the man that professes an attachment? Or is character nothing? Is there no essential difference between a man of decency and honour, or who has all along passed for such, and a man who is known to lead an irregular life, or who is suspected however to be the smiling foe of female virtue? May you not learn, if you please, with whom the person in question associates? Or is a man’s choice of company nothing? If you are not resolved to be blind, you may surely discover whether such a person begins by little and little to take off the vizard, and appear what he is, by loose sentiments, indecent advances, an ambiguous style, an alarming assurance, “ foolish talking, and jesting which is not convenient.”—I blush for numbers of your sex, who not only express no displeasure at these things, but by a loud laugh, or childish titter, or foolish simper, or some other indication of a light mind, show real satisfaction, perhaps high complacence.’——

‘ But, methinks, I hear some of you ask, with an air of earnest curiosity, do not reformed rakes then make the best husbands? I am sorry for the question. I am doubly sorry, whenever it is started by a virtuous woman. I will not wound the ear of modesty by drawing minutely the character of a rake: but give me leave to answer your enquiry, by asking a question or two in my turn. In the first place, we will suppose a man of this character really reformed, so far as to treat the woman he marries with every mark of tenderness, esteem, fidelity; and that he gives up for ever his old companions, at least as to any chosen intimacy, or preference of their company to hers. We grant it possible; we rejoice when it happens. It is certainly the best atonement that can be made for his former conduct. But now let me ask you, or rather let me desire you to ask your own hearts, without any regard to the opinions of the world,

world, which is most desirable on the score of sentiment, on the score of that respect which you owe to yourselves, to your friends, to your sex, to order, rectitude, and honour; the pure unexhausted affection of a man who has not by intemperance and debauchery corrupted his principles, impaired his constitution, enslaved himself to appetite, submitted to share with the vilest and meanest of mankind the mercenary embraces of harlots, contributed to embolden guilt, to harden vice, to render the retreat from a life of scandal and misery more hopeless; who never laid snares for beauty, never betrayed the innocence that trusted him, never abandoned any fond creature to want and despair, never hurt the reputation of a woman, never disturbed the peace of families, or defied the laws of his country, or set at nought the prohibition of his God;—which, I say, is most desirable, the affection of such a man, or that of him who has probably done all this, who has certainly done a great part of it, and who has nothing now to offer you, but the shattered remains of his health, and of his heart? How any of you may feel on this subject, I cannot say. But if, judging as a man, I believed, what I have often heard, that the generality of women would prefer the latter, I know not any thing that could sink them so low in my esteem.’

In order to preserve their sobriety, the author, in the next place, warns his fair pupils against a dissipated life, and then proceeds to caution them against that fatal poison to virtue, which is conveyed by profligate, and by improper books.

‘When entertainment, says he, is made the vehicle of instruction, nothing surely can be more harmless, agreeable, or useful. To prohibit young minds the perusal of any writings, where wisdom addresses the affections in the language of the imagination, may be sometimes well meant, but must be always injudicious. Some such writings undoubtedly there are; the offspring of real genius enlightened by knowledge of the world, and prompted, it is to be hoped, by zeal for the improvement of youth.

‘Happy indeed beyond the vulgar story-telling tribe, and highly to be praised is he, who, to fine sensibilities and a lively fancy superadding clear and comprehensive views of men and manners, writes to the heart with simplicity and chasteness, through a series of adventures well conducted, and relating chiefly to scenes in ordinary life; where the solid joys of virtue, and her sacred sorrows, are strongly contrasted with the holowness and the horrors of vice; where, by little unexpected yet natural incidents of the tender and domestic kind, so peculiarly fitted to touch the soul, the most important lessons are impressed, and the most generous sentiments awakened; where,

to say no more, distress occasioned often by indiscretions, consistent with many degrees of worth, yet clouding it for the time, is worked up into a storm, such as to call forth the principles of fortitude and wisdom, confirming and brightening them by that exertion; till at length the bursting tempest is totally, or in a great measure dispelled, so that the hitherto suspended and agitated reader is either relieved entirely, and delighted even to transport, or has left upon his mind at the conclusion a mixture of virtuous sadness, which serves to fasten the moral deeper, and to produce an unusual sobriety in all his passions.

‘ Amongst the few works of this kind which I have seen, I cannot but look on those of Mr. Richardson as well entitled to the first rank; an author, of whom an indisputable judge has with equal truth and energy pronounced, “that he taught the passions to move at the command of reason:” I will venture to add, an author, to whom your sex are under singular obligations for his uncommon attention to their best interests; but particularly for presenting, in a character sustained throughout with inexpressible pathos and delicacy, the most exalted standard of female excellence that was ever held up to their imitation. I would be understood to except that part of *Clarissa’s* conduct, which the author meant to exhibit as exceptionable. Setting this aside, we find in her character a beauty, a sweetness, an artlessness—what shall I say more?—a sanctity of sentiment and manner, which, I own for my part, I have never seen equalled in any book of that sort; yet such, at the same time, as appears no way impracticable for any woman who is ambitious of excelling.

‘ Besides the beautiful productions of that incomparable pen, there seem to me to be very few, in the style of novel, that you can read with safety, and yet fewer that can you read with advantage.—What shall we say of certain books, which we are assured (for we have not read them) are in their nature so shameful, in their tendency so pestiferous, and which contain such rank treason against the royalty of virtue, such horrible violation of all decorum, that she who can bear to peruse them must in her soul be a prostitute, let her reputation in life be what it will. But can it be true—say, ye chaste stars, that with innumerable eyes inspect the midnight behaviour of mortals—can it be true, that any young woman, pretending to decency, should endure for a moment to look on this infernal brood of futility and lewdness?

‘ Nor do we condemn those writings only, that, with an effrontery which defies the laws of God and men, carry on their very forehead the mark of the beast. We consider the general run of novels as utterly unfit for you. Instruction they convey

convey none. They paint scenes of pleasure and passion altogether improper for you to behold, even with the mind's eye. Their descriptions are often loose and luscious in a high degree; their representations of love between the sexes are almost universally overstrained. All is dotage, or despair; or else ranting swelled into burlesque. In short, the majority of their lovers are either mere lunatics, or mock heroes. A sweet sensibility, a charming tenderness, a delightful anguish, exalted generosity, heroic worth, and refinement of thought; how seldom are these best ingredients of virtuous love mixed with any judgment or care in the composition of their principal characters!

‘ In the old romance the passion appeared with all its enthusiasm. But then it was the enthusiasm of honour; for love and honour were there the same. The men were sincere, magnanimous, and noble; the women were patterns of chastity, dignity, and affection. They were only to be won by real heroes; and this title was founded in protecting, not in betraying the sex. The proper merit with them consisted in the display of disinterested goodness, undaunted fortitude, and unalterable fidelity. The turn of those books was influenced by the genius of the times in which they were composed; as that, on the other hand, was nourished by them. The characters they drew were, no doubt, often heightened beyond nature; and the incidents they related, it is certain, were commonly blended with the most ridiculous extravagance. At present, however, I believe they may be read with perfect safety, if indeed there are any who choose to look into them.——

‘ To come back to the species of writing which so many young women are apt to doct upon, the offspring of our present novelists, I mean the greater part; with whom we may join the common herd of play writers. Beside the remarks already made on the former, is it not manifest with respect to both, that such books lead to a false taste of life and happiness; that they represent vices as frailties, and frailties as virtues; that they engender notions of love unspeakably perverting and inflammatory; that they overlook in a great measure the finest part of the passion, which one would suspect the authors had never experienced; that they turn it most commonly into an affair of wicked or of frivolous gallantry; that on many occasions they take off from the worst crimes committed in the prosecution of it, the horror which ought ever to follow them; on some occasions actually reward those very crimes, and almost on all leave the female reader with this persuasion at best, that it is their business to get married at any rate, and by whatever means? Add to the account, that repentance for

the vilest injuries which can be done the sex, is generally represented as the pang, or rather the start, of a moment; and holy wedlock converted into a sponge, to wipe out at a single stroke every stain of guilt and dishonour, which it was possible for the hero of the piece to contract.—Is this a kind of reading calculated to improve the principles, or preserve the sobriety, of female minds? How much are those young women to be pitied, that have no wise parents or faithful tutors to direct them in relation to the books which are, or which are not, fit for them to read! How much are those parents and tutors to be commended, who with particular solicitude watch over them in so important a concern!

As these volumes contain more genuine entertainment and excellent instruction than we generally find in compositions of this nature, we shall continue this article in our next Review.

IV. *Eighteen Discourses and Dissertations upon Various very Important and Interesting Subjects.* By Patrick Delany, D. D. and Dean of Down in Ireland. 8vo. Pr. 5s. Johnston.

THE character of Dr. Delany, as a writer, is so well known in the literary world, that we shall proceed to his discourses without any preliminary observation.

The subject of the first is the duty of christian zeal. In discoursing on this topic he endeavours to shew, that we should be well informed in the truth and importance of what we contend for, in opposition to that blind zeal, which leads men into the most pernicious errors; that our zeal should be one, even, uniform tenor of action, the result of consideration, and a settled conviction; that it should be always employed upon something that is of importance to mankind; such are the fear and honour of God, the dispensations of his providence, the mysteries of faith, and the doctrine, discipline, and preservation of his holy church, the reverence of those that bear the character of his ministers, and the continuance of our happy establishment in church and state.

Before we proceed to the author's next discourse, we cannot but observe, that if our zeal should be proportioned to our knowledge, we ought to be extremely moderate, when we contend for points which are usually called 'the mysteries of faith'.

In this discourse he very properly observes, that the moderation which St. Paul exhorts the Philippians to *make known unto all men*, has no relation to zeal. It is *εὐμενεια* gentleness, and patience under affliction; and the reason of it is annexed, the *Lord is at hand*; that is, God, who hath better things in store
for

for you, will soon destroy your enemies that persecute you, and deliver you from all your calamities.

In the second and third sermons our author attempts, by the usual arguments, to clear the doctrine of the Trinity from all objections. To this discourse he has subjoined a dissertation on the seventh and eighth verses of the fifth chapter of the first epistle of St. John; in which he undertakes to prove the authenticity of the seventh verse, concerning the testimony of "three in heaven," by some passages in the writings of Tertullian and St. Cyprian, by some of the best editions of the New Testament, and by other arguments.

This controversy, he thinks, might at first have been compromised and quieted by a plain observation; and that is, when two sentences come together in any writing, each beginning, or ending with the same word, one of them is in the transcribing usually left out.

' This observation, says he, was imparted by a printer remarkably candid and upright, as well as experienced, Mrs. Grierson *, of Dublin, who assured me, that in all her printing practice, which was very great for her years (several folios) she never met with two sentences coming together, and beginning and ending with the same word, wherein one of them was not ordinarily left out in the proof sheet.

' This gave me the hint, to examine and enquire carefully how the case was, with regard to the transcripts of my own manuscripts; and, indeed, I found the fact was the same, in instances too numerous to be counted.

' Now all manuscript copies of the New Testament, whether new or old, are, in effect (throughout the common course) proof sheets, with this disadvantage to the more ancient, that, when a mistake was once made in any of them, it could not be amended; the letters being so close, as is well known, that no art of man could insert any single letter between any two of those before written. So that nothing was then left, to remedy the evil, but writing the omitted words in the margin of the manuscript; and when this was done, as it often was, and in the same hand-writing, and with the same ink, it is a fair presumption, that those words were part of the original text, so meant to be supplied.

' Hence it follows, that, without a very particular care and attention, no manuscript could be perfect; and hence it is,

* A woman remarkably learned, and for that reason, married to a printer of good fame, whom lord Carteret, then lord lieutenant of Ireland, made king's printer for her merit.

that so many thousands of errata are found in the manuscripts of all books that ever were carefully examined.

‘ And, if this be ordinarily the case in all contiguous sentences, beginning and ending (or either) with the same words, how much more frequent must mistakes and errors be in those sentences, in which not only the beginning and ending, but likewise several of the intermediate words are the very same ? as is remarkably the case in the verses above-mentioned, as any man may see by casting his eye upon the original Greek ; and the case must be the same, at least nearly, in all close translations, whether Latin or English.

‘ A signal proof of this occurred to me, some years ago, in the king’s library, in Essex-house, in Essex-street, London ; where the librarian, a man singularly skilled in the characters, and ages of manuscripts, shewed me a manuscript version of the New Testament by St. Jerome, nine hundred years old ; in the preface to which, he complained, that the Arians had erased this 7th verse of St. John’s first epistle out of their bibles, and yet was it not to be found in the text of that very manuscript.

‘ Now, the case being thus, in fact, it is, I apprehend, of no great moment to inquire into the cause ; and yet, I think, even that can be probably accounted for.

‘ All mankind are naturally disposed to lessen their own labour, as much as possible ; and therefore all transcribers, when they are copying, more naturally cast their eye below where they left off than above ; and so, if the word be the same with that where they left off, the upper line is more naturally, and in fact more usually, left out, than the lower.

‘ Good heaven ! What a waste of abuse and ill blood might have been saved, and difficulties amongst christian critics solved, if this plain, simple fact had been attended to, as it ought ; for example,

‘ Let this question be asked, Why was not this seventh verse quoted, as it naturally should have been, had it been extant, by several antient writers, in their defence of the doctrine of the trinity ?

‘ The answer is obvious ; it was not to be found in their manuscript copies of this epistle.’

Yet, notwithstanding this last remark, our author supposes that the 7th verse is quoted by Tertullian and St. Cyprian. But if it really existed in the time of Tertullian, it is amazing that it should not be produced by other writers, till after it was inserted in Jerome’s version. Every other text relative to the trinity is urged again and again, but this passage is not to be found till we come down to later times. ‘ The

words of Tertullian and St. Cyprian are very precarious testimonies in favour of our author's opinion, and more probably allude to the eighth verse; as every person will perceive, who is conversant in the writings and interpretations of the fathers*.

Dr. Delany urges the authority of the editions of cardinal Ximenes, Erasmus, and Stephens; but to no purpose. The first was printed at Complutum in Spain, in the year 1515; and it does not appear, that this controverted text was inserted in that edition, upon the authority of any *one* Greek manuscript. It was omitted in the first and second edition of Erasmus, A. C. 1516, and 1519; and afterwards inserted, as he says himself, *ne cui sit anja calumniandi*. Robert Stephens printed his edition, A. C. 1550, but does not produce the authority of any manuscript in defence of the passage in dispute. It has therefore nothing to rest on but the authority of Jerome, and his followers.

Our author's fourth discourse was preached for the support and enlargement of the infirmary at Bath. The fifth and sixth are calculated to shew, that Jesus Christ was sent into the world in the most critical period, for reforming the morals of mankind, for evidencing the truth of his doctrine, and conveying that evidence to all future ages.

Among other excellent remarks he observes, that if our Blessed Saviour had come many centuries sooner, it might have been urged that the world was dark and ignorant, and that mankind were then easily imposed upon:—his life and his miracles would have been numbered among Grecian fables.

Had he come into the world but one century sooner, there was then no universal empire; there was then no universal language; there was then no universal learning. The books of the Old Testament were not in every one's hands; the appeals to them by the apostles and evangelists could not have been understood; nor were the Jews so considerable, as that they, and their religion, and laws (then not generally known) should be the subjects of universal curiosity. The consequence is obvious; this was the fittest season for sending our Saviour into the world.

The seventh sermon is against injuring our neighbour in his property. In this discourse we meet with the following animated observation on our laws, in the case of theft:

'Here, the stealing of a cow, or a sheep, is death by the law! Now, what can be more unrighteous, or absurd, than

* See St. Austin's explication of the eighth verse (*contra Maximinum*) with which compare the words of Tertullian and St. Cyprian.

that the life of a man should be estimated by that of a cow or a sheep? And, besides this, it is putting the highest and the lowest guilt upon a monstrous foot of equality; a man must go to the gallows for stealing a sheep, and he can only go thither for murder, and with this advantage, that he hath sometimes a better chance of escaping in the latter case; is not this reviving all the cruelty and iniquity of Draco's laws, where death was the punishment of the lowest crimes as well as of the highest?—And, after all, when the thief is executed, what reparation is made to the sufferer? None at all; if the felon had any property, it is forfeited to the crown, and the poor man that is defrauded, must be at the expence and trouble of prosecution—And so the injury, instead of being repaired, is aggravated; and, if he should enter into any measures to have his damages repaired out of the felon's substance, though perhaps his whole being and livelihood in the world depended upon it, this is called compounding of felony, and is interpreted into one of the most heinous and punishable offences he can be guilty of in the society!

‘Whereas, if the offender were either sold into another country, where he was bound to labour, and his price, or a proper part of it, paid to the person injured by him; or were confined to labour at home, in such manner as that the profits of his labour might be applied to repay the damages he did; the injury might then be repaired, and a vagrant, that stole from sloth and idleness, being forced to hard labour for a season, would naturally acquire a habit of honest industry, and so, instead of being cut off from the commonwealth as a nuisance, might be preserved to it as a profitable member! Now all this folly, and absurdity, and iniquity, arises from the legislature's neglecting to form and build itself upon the laws of God*; an omission which it is astonishing how any christian society could be guilty of!

In the same forcible manner our author expresses himself against a set of people, whose numbers and importunity are certainly the nuisance of our streets, and the reproach of our laws.

‘Here, says' he, my brethren, I must observe to you, that every man that is a true and sincere friend to honest industry, is bound in conscience to repress and drive out that spirit of vagrant beggary, which is at once the reproach and the ruin of our nation. A vagrant beggar is a wretch bred up in idleness, and all the evil arts consequent to it, lying, leudness, drunkenness, theft, robberies, and villany of every kind and cha-

* Vide Exod. xxii.

racter ! and what is it to give the least countenance to such monsters, but to become patrons to every vice, and every abomination that curses the world !—What is it but to rob and to oppress the native and real poor, upon whose spoils they subsist !

‘ But you will ask, who countenances any such ? I answer, not the widow, the orphan, and the cottager, who are threatened, and frightened, and forced to feed them ; but the magistrates, whose duty it is to repress and punish them, and who will be severely accountable, at the last day, for their remissness in a point of such infinite importance to their country, to virtue, to honesty, and to industry !’

In the eighth discourse the author considers the duty and importance of a religious fast. It helps us, he says, to master our appetites and passions, by withdrawing that fuel which administers to their excesses ; and, by so doing, greatly contributes to the tranquility and happiness of life. It tends to the preservation of our health, and delivers us from those evils which luxury and intemperance bring upon us ; and enables us to discharge the great duties of religion and civil life. It sequesters a portion of our time from the hurry and amusements of the world ; engages us to reflection and consideration, the great principles of good living ; gives us a truer prospect of life, and prepares us for those vexations and disappointments that we are sure to meet with in it : and, lastly, it enables and inclines us to all the offices of charity, and compassion for the distressed of our fellow-creatures, by giving us a truer sense of their calamities, and engaging us to spare from our ordinary expences, perhaps from our luxury and excess, what may supply their urgent necessities. The same subject is pursued in the ninth sermon. The tenth was preached for the relief and support of the widows and orphans of deceased clergymen in the diocese of Dublin. In the eleventh and twelfth the author enumerates the moral and religious advantages derived to the world by the Christian religion. Having exhibited a summary view of the enormities which prevailed among the heathens, he draws the following conclusion :

‘ If humble prayer and supplication to God, in all emergencies and upon all occasions, be preferable to the cold neglect of him ; if gratitude, to insensibility and ingratitude ;—if humble obedience, to insolent threats ; if purity, to pollution ; if decent ceremonies, to barbarous and cruel rites ; if praise, to reproach ; if blessing, to execration ; if a contrite heart, to a mangled carcase ; if the devotion of our soul, to the fruit of our body ; if mercy to mankind be preferable to murder ; if chaste hallelujahs, to obscene songs ; if rational joy,

joy, to ridiculous lamentation; if the great Creator, to the vilest creatures; if the Lord of hosts, to a hero; if the Sovereign of heaven, to the rulers of the earth; then is the present worship purer than the ancient; then is Christianity preferable to heathenism; and the world is infinitely amended by it, both in the knowledge and practice of religion.—And, if it be yet a question, whether mankind are also amended by it in their morals, it is, however, a plain question of fact, of which every man in his senses is as good a judge as the wisest man in the world.

‘ I have shewn you the corruptions publicly practised, permitted, and enjoined, by the precepts of religion and laws of the land, all over the heathen world:—the question then is, Whether the same corruptions be publicly practised, permitted, and enjoined, under the sanctions of law or religion, all over the Christian world ?

‘ For example—

‘ Is there any Christian country wherein people are enjoined by their religion to prostitute their daughters before marriage ? Are fornication, theft, adultery, and viler abominations, publicly encouraged by the legislature of any Christian country upon the face of the earth ?—Is it allowed among us to cause abortions, or to expose children from their birth to dogs, and wolves, and vultures ?—Is it allowable, among us, to murder men or children in public sacrifices, or to divert ourselves with public murders upon our stages ?—Are masters allowed to hang, or drown, or torture their servants with impunity, and at their pleasure ?—Or do we murder captives taken in war, by thousands ?—or commit them to the more cruel consumptions of quarries, mills, and mines ? And, if we do not, if no one of all these corruptions be publicly enjoined, permitted, or practised amongst us—Are there yet any infidels so hardened, and so abandoned, as to say the world is not amended by the Christian religion ?—In one word, to deny that mankind are reformed, are greatly reformed, in their morals, by the Christian religion, is to deny, that the will is ever guided or restrained by the conviction of the judgment.—It is to affirm, that laws cannot oblige, nor discipline restrain, nor rewards encourage, nor punishments deter, nor example influence.—It is to affirm, that mankind are incapable of correction or amendment from the most perfect precepts, the most authoritative prohibitions, and the most powerful exhortations.—It is to affirm, that proofs cannot convince; that certainty is as uncertainty; that corrupt notions of God are as perfective of morality as pure.—It is to affirm, that a free commiserating power

will have no more influence upon our lives than a fixed, inexorable fate ; nor a wise presiding Providence than a careless, indolent divinity ; nor a rational expectation than a fabulous hope. In one word, it is to affirm, that all things in nature have lost their natural tendencies and powers.—It is to deny facts, plain facts, of which every man alive is a judge.—It is grossly and stupidly to contradict the histories of all ages, and the testimony of enemies.’

In the thirteenth discourse the doctor shews, that our Saviour’s resurrection is a fact attested in such a manner, as to remove all reasonable doubts concerning its reality ; and that no other manner of attestation would have made it more credible to the world in general. Had all the Jews been convinced and converted by our Saviour’s resurrection, and espoused his cause, the whole series of his transactions, his death and resurrection, would have been imputed, he thinks, by the rest of the world, to one continued scheme of national craft ; and Christianity would have been robbed of some of the clearest and noblest proofs of its divinity and truth, and such as have demonstrated it to be neither the effect of human force nor policy, but, as St. Paul justly observes, *the power of God, and the wisdom of God.*

In the two following sermons he represents the vanity and imperfection of all philosophy and wisdom barely human, and its utter insufficiency to our happiness ; and then proceeds to consider the superior excellence and perfection of the Christian philosophy.

The last discourse consists of some observations on the descent of the Holy Ghost on the day of pentecost ; to which the author has subjoined a dissertation on the miraculous endowment of the Apostles with the gift of tongues ; in answer chiefly to some of the notions advanced by the bishop of Gloucester, in his treatise on the Doctrine of Grace.

From the following passage the reader may form an idea of his extraordinary zeal in defending the diction of the sacred writers.

‘ I own, says he, that I deem the writings of the New Testament to be so far from abounding with every fault that can deform a language, that I am fully satisfied, and, I hope, clearly convinced, that they abound with every beauty, grace, and excellence that can adorn, endear and inspire the highest honour, esteem, and veneration for any language ; I can scarce forbear from adding the popery of adoration.’

We cannot say much in praise of our author’s *reasoning* on points of this nature. His greatest excellence consists in an
amiable

amiable spirit of candor, benevolence, and piety, which breathes through all his discourses, and a certain energy with which he generally enforces the practical duties of religion.

He informs us that he is now in his eighty-second year, and that this is the last work which he ever purposes to publish.

V. Directions for Young Students in Divinity, with regard to those Attainments, which are necessary to qualify them for Holy Orders.
8vo. Pr. 1s. 6d. White.

THESE Directions, extracted chiefly from the writings of some of our best divines, are more particularly intended for the use of those who have not the advantage of an academical education, but are left to themselves, to form their morals, and conduct their studies, as they please. To such as these they will be extremely useful, and, provided they are strictly followed, will make them, when they apply for orders, candidates "that need not be ashamed."

The qualifications necessary for every person who undertakes the pastoral care, are of two sorts; virtuous principles, and literary accomplishments. For his improvement in the first, the student is directed to have recourse to the writings of the heathen moralists; to Tully's Offices, and philosophical discourses; Hierocles's Comment on the golden verses of Pythagoras; Plutarch's and Seneca's Morals; the works of Epictetus and Marcus Antoninus; the satires of Horace, Juvenal, and Persius; and more particularly Xenophon's Memoirs of Socrates.

But as all the productions of heathen antiquity are in some degree defective, the intended divine is advised to apply himself at the same time, with still greater diligence, to the works of Christian writers; such as, the Great Importance of a Religious Life; Nelson's Practice of True Devotion; Scougal's Life of God in the Soul of Man; Taylor's Holy Living and Dying; the Whole Duty of Man; Kettlewell's Measures of Obedience; Scott's Christian Life; and above all, the Bible.

Our author then proceeds to direct the student in the attainment of theological learning. For this purpose he exhorts him, in the first place, to study the scriptures. Watts's Short View of the Scripture History may give him, he thinks, a general idea of the historical parts. Lowth's Directions for the Profitable Reading of the Holy Scriptures may farther prepare him for this important undertaking. Shuckford's and Prideaux's Connections will point out the order of time in which the books of the Old Testament were originally written; and, at the same time, lead him to a sufficient knowledge of the subjects of which they treat.

The commentators on the Bible which this author prefers, are Grotius, Le Clerc, Patrick and Lowth. With these he recommends Wells's Geography of the Old Testament.

To understand the New Testament, it is necessary, he thinks, to read it often in the original Greek, attending chiefly, for the first and second time, to the grammatical construction of the language; consulting, when any difficult word occurs, either Leusden's Compendium, or Pufor's Lexicon, and having recourse for the situation of places to Wells's Geography.

The author particularly recommends Bowyer's edition of the Greek Testament. Bowyer's indeed contains many excellent remarks, but it is by no means a complete edition. The type is far inferior to that of Wetsten's, of the same size, published at Amsterdam; and the maps, parallel passages, and various lessons, make the latter in some respects more valuable. It is therefore to be wished, that some person of competent learning would furnish the public with an elegant edition, including what is useful in others, at a moderate price; and it might be finished with much greater facility, if that load of lumber, the accents, were omitted.

'An attentive reader, continues this writer, will easily perceive, that in each Gospel, transactions are connected, which happened in *distant* places, and therefore he will conclude that several things must have intervened which are not there recorded. Now, what one Evangelist has omitted, another has often supplied: and consequently if he reads the gospels over again, according to the natural order of time, he will not only find those vacant interstices [completely] filled up, but also the facts, which are repeatedly mentioned, placed in a fuller and clearer light. Macknight's Harmony is an excellent guide in this respect.

'Hence let him proceed to the Acts of the Apostles, which he should carefully study, not only as an important history, but as the grand key to St. Paul's epistles.'

In reading the Apostolical epistles, our author advises the student to take them in the order in which they were written, and, when he meets with any difficult passage, to consult some paraphrase, or book of annotations. The writers of this kind which he recommends, are, Grotius, Hammond, Whitby, Doddridge, Clarke, and Pyle.

But however useful these helps may be, yet the student, he thinks, should not hastily recur to them, till he has first tried what may be done by comparing one text with another, which he may easily do, by the help of a Bible with marginal references,

This method, we must allow, may be often attended with success ; yet it is certainly more fallacious than many have been apt to imagine, for it seldom happens that two different sentences express the same idea ; and therefore it would, in general, be absurd to search for the precise meaning of St. Peter, or St. James, in the epistles of St. Paul. Let the reader chiefly consider the drift of the writer's argument, and the context. We would indeed, above all things, advise him to trace every Greek word, the meaning of which is dubious, through all the sacred writers, and compare together the several passages, in which the same expression occurs. By this investigation he may generally discover the sense in which the sacred writers use every ambiguous term. For this purpose Du-Gard's Lexicon, which refers the reader to almost every word, as it stands, in the Greek Testament, is a most excellent work, and deserves a place in the study of every young divine.

When the student has acquired a general notion of the Christian religion, and especially of the nature and terms of our redemption (for the explication of which the author refers him to Wells's treatise of Divine Laws and Covenants) he is directed to take a more particular view of its various parts, and for that purpose to consult Gastrell's Christian Institutes, Pearson on the Creed, Barrow on the Creed, the Lord's Prayer, &c. Wake on the Church Catechism, Clarke on the Catechism, with his Essays on Baptism, &c. and Hammond's Practical Catechism.

On the thirty-nine articles our author recommends Burnet and Welchman ; in defence of natural and revealed religion, Wilkins and Wollaston, Clarke on the Attributes, Grotius on the Truth of the Christian Religion, and Jenkins's Reasonableness of Christianity ; in answer to the objections of atheists and deists, Stillingfleet's *Origines Sacrae*, the sermons preached at Boyle's Lectures, Leland's View of the Deistical Writers, and Gibson's Pastoral Letters ; on the popish controversy, Burnet's Abridgment of the History of the Reformation, Trapp's discourses against popery, and Chillingworth ; on questions with the dissenters, Hooker's Ecclesiastical Polity, and the London Cases, or the abridgment of them by Bennet.

To give his young divine a right notion of preaching, he recommends to his attentive perusal the sermons of Tillotson, Sharpe, Atterbury, Sherlock, and Secker. For farther instruction on this head, he refers him to a treatise entitled, Christian Eloquence in Theory and Practice, translated from the French, the archbishop of Cambray's Dialogues on Eloquence, and the ninth chapter of Burnet's Pastoral Care. Comber's Companion to the Temple, or the abridgment of that work, is proper, he thinks, to give him a due knowledge of the liturgy ;

turgy; and a frequent perusal of the office of ordination, 'will beget in him such a serious turn and preparation of mind as will make his orders a blessing to himself, and himself a blessing to the church.'

This is the substance of these Directions. The books which are recommended are undoubtedly very useful; their merit is sufficiently known; and tho' the writings of Mr. Kettlewell, and some others, which are mentioned in this treatise, are not calculated for the entertainment of a lively genius; they contain many instructions and arguments, which deserve the attention of every one who undertakes the office of a preacher in the church of Christ. This learned author * says nothing of the Hebrew language, tho' a competent knowledge of it is surely a qualification very proper for a christian divine.

VI. *A Lapse of Human Souls in a State of Pre-existence, the only Original Sin, and the Ground-work of the Gospel Dispensation.* By Capel Berrow, A. M. Rector of Rossington, Nottinghamshire. 2nd Edit. with additions and improvements. 8vo. Pr. 3s. Doddsley.

IN order to reconcile the reader to the first idea of this curious hypothesis, Mr. Berrow enumerates a variety of ancient and modern writers †, who have either occasionally mentioned, or professedly maintained a pre-existence of human souls. He then endeavours to shew, that this doctrine is deducible from several passages of scripture; from the unavoidable infelicities of mankind, in their present state; and the evil propensities of the human mind. Man, he observes, is born to trouble, and condemned to wretchedness, at his first entrance into life. But can a God of perfect rectitude and goodness treat a helpless creature with severity, the very moment he is brought into existence by his almighty fiat? Impossible!

It is universally acknowledged that human nature is depraved, and man is represented in scripture as *born in sin*, and (without redemption) *the child of wrath*. But this sin—what

* Dr. Owen, Rector of St. Olave, Hart street.

† We have been informed that the famous Dr. Burnet, master of the Charter-house, left a treatise in MSS. on a state of Pre-existence. If such a work is in being, and in any respect fit for publication, the possessor is earnestly desired not to suppress it; as any production of that excellent writer, which has not yet appeared, would be a valuable donation to the literary world.

in the name of reason can it be? And this mental depravity, where can we suppose it to have been contracted? In paradise by Adam? What! a race of beings corrupted without their consent! condemned for an action which they could neither commit nor prevent! and could nothing less than the blood of the Son of God atone for this *imputed* guilt! The very supposition is injurious to the moral attributes of the Deity; an impious outrage upon the human understanding.

To remove these perplexities Mr. Berrow supposes, that the souls of men existed in a former state, and associated with those apostate powers who rebelled against their Maker; that, in consequence of this defection, man is, by nature, *a child of wrath*, introduced into the world with a load of guilt upon his head, and the tokens of depravity in his intellectual frame. This, he thinks, is the only *original sin*.

Mankind, however, are not supposed to have been equally criminal with the authors of that atrocious rebellion. Among a number of rebels there will be always subordinate degrees of guilt; and the distinguishing eye of the Deity, when surveying the extensive overthrow, could not but separate, as objects of his future mercy, the less offenders from the greater. While the latter are reserved in everlasting chains under darkness, the former are graciously admitted into a state of probation. In compassion for creatures *beguiled* into disloyalty and disobedience by an artful and enterprising power, our Saviour comes from heaven, in order to expiate the guilt of their apostacy, to redeem them from the influence of sin, and the *dominion* of their first betrayer, and restore them to the favour and affection of their offended God.

This, if we mistake not, is a fair representation of the Berrowian hypothesis; which the reader may approve or condemn, as he pleases. We indeed are inclined to look upon this book as a theological romance: but different men, different minds. The author is of another opinion; and really believes, that this notion is the only medium thro' which the gospel dispensation can be viewed in a clear and satisfactory light. We do not condemn the speculations of ingenious men. The greatest writers are often paradoxical; and if Mr. Berrow, in the next edition, would bestow more pains upon his style, and print his book in a more elegant form, we would place it upon the same shelf with the Theories of Burnet and Whiston, and the Divine Legation of Moses.

VII. *Biographium Fœmineum. The Female Worthies : or, Memoirs of the most Illustrious Ladies, of all Ages and Nations, who have been eminently distinguished for their Magnanimity, Learning, Genius, Virtue, Piety, and other excellent Endowments, conspicuous in all the various Stations and Relations of Life, public and private. Containing (exclusive of Foreigners) the Lives of above Fourscore British Ladies, who have shone with a peculiar Lustre, and given the noblest Proofs of the most exalted Genius, and superior Worth. Collected from History, and the most approved Biographers, and brought down to the present Time. In II Vols. 12mo. Pr. 6s. Crowder.*

WE are not quite sure whether this author has not broke Priscian's head in the Latin title he has given his book ; but we are certain that it contains many inaccuracies and anachronisms, especially in his account of the two queens of Navarre. We must, however, acknowledge his work to be entertaining ; that his facts and characters in general are according to the best authorities his subjects produce ; and that he is not only moderate, but sensible. We particularly recommend at this time, his history of the famous Antoinette Bourignon ; but as that article is rather too long to be inserted here, we shall supply it with a lady of a similar cast in fanaticism, though of superior distinction.

Guyon (Johanna Mary Bouviers de la Mothe) a French lady, memorable for her writings and sufferings in the cause of Quietism ; was descended of a noble family, and born April 13, at Montargis, in 1648 : she was sent, when only seven years of age, to the convent of the Ursulines, where she was taken care of by one of her sisters by half blood. Even from her infancy she had given some extraordinary signs of illumination, and had made so great a progress in her spiritual course at eight years of age, as surprised the confessor of the queen-mother of England, widow of Charles I. who presented her to that princess, who would have retained her, had not her parents opposed it, and sent her back to the Ursulines. She would fain have taken the habit before she was of age to dispose of herself ; but her parents having promised her to a gentleman in the country, obliged her to marry him. When she was twenty-eight years of age, she became a widow, being left with three small children, two sons and a daughter, of whom she was made guardian, and the education of them, and the management of her fortune, seemed to have become her only employment for the future. For a while she governed herself by these principles, and had put her domestic affairs into such order, as shewed an uncommon capacity ; when of a sudden she was struck with an impulse to abandon

abandon every thing and follow her destiny, whatever it might be. Both before her marriage, and since her widowhood she had lived in the strictest observance of all the austerities of a religious devotee.

‘ In this disposition of mind she went first to Paris, where she became acquainted with M. d’Aranthon, bishop of Geneva, who persuaded her to go into his diocese, in order to perfect an establishment he had founded at Gex, for the reception of newly converted catholics. She accordingly went to Gex in 1681, and took only her daughter with her. Some time afterwards, her parents wrote to her, desiring her to resign the guardianship of her children to them, which was 40,000 livres a year, and give all her fortune to them; she readily complied with their request, reserving only a moderate pension for her own subsistence. Hereupon, the new community observing her humour, desired M. d’Aranthon, their bishop, to request her to bestow this remainder of her fortune upon their house, and thereby make herself superior of it. But this proposal she refused to comply with, as not approving their regulations; at which the bishop and his community took such offence, that he desired her to leave the house.

‘ She then retired to the Ursulines at Thonon, and thence went to Turin, and then to Grenoble, and at last to Verceil, by the invitation of that bishop, who had a great veneration for her piety. At length, after an absence of five years, growing into an ill state of health, she returned to Paris in 1686, to have the advice of the best physicians there. During her perambulations abroad, she composed the *Moyen court et tres facile de faire Oraison*; and another piece, entitled, *Le Cantique de Cantiques de Salamon interpreté, selon le Sens mystique*; which were printed at Lyons, with a licence of approbation; but as her irreproachable conduct and extraordinary virtues made many converts to the way of contemplation and prayer, which was called Quietism; the matter in a little time began to make a noise, and the more so, as letters were sent from the provinces where she had been, complaining of her spiritualism.

‘ Father de la Combe, a Barnabite, her confessor, was the first who suffered the persecution, and she herself was confined by an order from the king in the convent of des Filles la Visitation, in the street of St. Anthony, in January 1688. Here she was strictly examined for the space of eight months, by order of M. Harlai, archbishop of Paris; but this served only to illustrate her innocence and virtue: and madam Miranion, the superior of the convent, representing the injustice of her detention to madam Maintenon, that favourite pleaded her cause so effectually to the king, that she obtained an order for her discharge.

charge, and afterwards conceived a particular affection and esteem for her.

‘ Not long after her deliverance, she became known to the abbé Fenelon, afterwards the celebrated archbishop of Cambray, to whom she was introduced by the dutchess of Bethune, who had formerly lodged in her father’s house at Montargis, and renewed her acquaintance on madam Guyon’s coming to Paris. Besides these two, she had connections with the dukes de Chevreuse and Beuvilliers, and several other persons distinguished by their parts and merit. But these connections could not protect her from the bigotted zeal of the ecclesiastics, who made violent outcries of the church’s danger from this sect.

‘ In this exigence, she was persuaded to put her writings into the hands of the bishop of Meaux, and submit them to his judgment: who, after reading all her papers both printed and MSS. had a conference with her in person, and was so well satisfied, that he communicated with her. Mean while, the fury of the church-men increased daily, so that an order was procured for the re-examination of her two books already mentioned. M. Bossuet was at the head of this examination; to whom, at the request of madam Guyon, was joined the bishop of Chalons, afterwards cardinal de Noailles; and to these two were added, first, M. Trançon, superior of the society of St. Sulpice; and, lastly, M. Fenelon. Madam Guyon, while her cause was under examination, retired to the convent of Meaux, at the desire of that bishop. At the end of six months, he had drawn up thirty articles, sufficient, as he thought, to set the sound maxims of spirituality and a mystic life out of danger; to which M. Fenelon added four more by way of qualification; the whole thirty-four were signed at Issay near Paris, by all the examinants, March 10, 1695.

‘ Madam Guyon also signed them at the instance of M. Bossuet, and likewise, at his request, signed a submission to the censure he had passed in April preceding, upon her printed tracts. In this submission were found these words. “ I declare, nevertheless — without any prejudice to the present submission, that I never had any design to advance any thing contrary to the mind of the catholic apostolic Roman-church, to which I have always been, and shall always continue by the help of God, to be submissive even to the last breath of my life; which I do not say by way of excuse, but from a sense of my obligation to declare my sentiments in simplicity. I never held any of those errors which are mentioned in the pastoral letter of M. de Meaux; having always intended to write in a true catholic sense, and not then apprehending that any other sense could be put upon my words.” To this the bishop subjoined an attestation, dated July

16, 1695, purporting, that in consequence of these submissions, and the good testimony that had been given of her, during her residence for six months in the convent of St. Mary de Meaux, he was satisfied with her conduct, and had continued her in the participation of the holy sacrament, in which he found her; declaring, moreover, that he had not found her anywise involved in the abominations of Molines, or others elsewhere condemned; and that he never intended to comprehend her in what he had said of these abominations in his ordinance of the 15th of April preceding. Thus cleared, she returned to Paris, not dreaming of any further prosecution; but she was soon convinced of her mistake.

‘ The storm was not yet allayed, for she was involved in the persecution of the archbishop of Cambray, who, as well as herself, was accused of Quietism; and she was imprisoned before the expiration of the year 1695, in the castle of Vincennes; from thence she was removed to the convent of Thomas a Girard, and from thence was thrown into the Bastile, where she underwent many rigorous examinations, and continued in prison, as a criminal, till the meeting of the general assembly of the clergy of France in 1700; when nothing being made out against her, she was released. This was the last time of her public appearance, after which she went to the castle belonging to her children, and from thence retired to Blois, the next town to it.

‘ From this time till her death, which was twelve years, she remained in perfect oblivion, and her uniform and retired life is an evident proof, that the noise she had made in the world, proceeded not from any vain-glorious ambition she had of making a figure in it. Her whole time was now employed in the consummation of her love for her God; of which she had not only a plenitude, but was perfectly inebriated therewith. Her tables, the walls of her chamber, every thing which fell into her hands, served her to write down the happy sallies of a fruitful genius, filled with its own object. The numerous verses which proceeded from the abundance of her heart were formed into a collection, which was printed after her death, in five volumes, under the title of *Cantiques Spirituels, ou d’Emblemes sur l’amour divin*. Her other writings consist of twenty volumes of the Old and New Testament with *Reflexions et Explications concernant la vie interieure; Discours Chretiennes*, in two volumes: letters to several persons in four volumes; her life, written by herself, in three volumes; a volume of visitations, drawn from the most venerable authors, which she made use of before her examiners, and two volumes of opuscles

‘ She died June 9, 1717, having survived the archbishop of Cambray

Cambray almost two years and a half, who preserved a singular veneration for her till the day of his death.'

We are sorry to observe, that these volumes exhibit many striking proofs that foreigners have been more just than our own nation to feminine biography. The memories of many British ladies who did honour to literature have perished in oblivion, and the memoirs of those we have seen originally written in English, are, in general, lame, crude, and unsatisfactory.

VIII. *An Account of his Majesty's Escape from Worcester, dictated to Mr. Pepys, by the King himself.* 8vo. Pr. 2s.6d. Sandby.

MR. Pepys was the favourite secretary of James II. when lord-high-admiral of England, and, while in parliament, underwent a prosecution, tho' we think unjustly, on suspicion of being a Roman catholic. He served as amanuensis to Charles II. in penning from his mouth this narrative, the very defects of which prove its authenticity. In reading it, we see that pleasurable prince, confined in the country by a rainy day, mustering up his faculties of memory, and getting rid of the importunity of his intimates, by giving them a written detail of his famous escape into France after the battle of Worcester. Too dissipated for reflection, too indolent for accuracy, the narrative is plain, simple, and incorrect; but we are inclined to believe it is the only genuine one ever published of his adventures in disguise. Many long circumstantial accounts of the same facts have appeared before; but coming from the votaries of the Stuart family, his hair-breadth escapes are multiplied, his sufferings exaggerated, the interpositions of Providence magnified, and an air of fanatical loyalty runs through the whole.

Simple, however, as this narrative is, some little strokes of the author's character are intermingled with it: 'After the battle (says he) we had such a number of beaten men with us, of the horse, that I strove, as soon as ever it was dark, to get from them; and though I could not get them to stand by me against the enemy, I could not get rid of them, now I had a mind to it.' Having with great difficulty separated himself from the main body, about sixty men of quality, gentlemen and officers, slipped along out of the high road with his majesty, whose next consideration was how to get rid of those sixty, some of whom were very earnest with him to go to Scotland, "which (says our royal author) I thought was absolutely impossible, knowing very well that the country would all rise upon us, and that men who had deserted me, while they were in
good

good order, would never stand to me when they had been beaten." Charles, therefore, took a resolution, which he imparted to none but lord Wilmot, to disguise himself, and endeavour to get on foot to London. His other attendants, to their honour be it spoken, begged of him not to tell them what he intended to do, because they knew not what they might be forced to confess; and afterwards went to join the remains of their army, to the number of three thousand, who were marching under Lesley and other general officers to Scotland. His majesty then put himself into a most squalid disguise, and committed himself to the guidance of a country fellow, Richard Penderell, a Roman catholic, who had been recommended to him by Mr. Giffard, a gentleman of the same religion. Charles says, that he chose to trust Roman catholic, for this very natural reason, because he knew they had hiding holes for priests, which he thought he might make use of in case of need. After this, his majesty passed a whole day in a wood, without meat or drink, which appears to be the most insupportable distress he met with; and the only providential incident he records, is, that it rained all the time. 'which (he says) hindered them (his pursuers) as I believe, from coming into the wood to search for men that might be fled thither. And one thing is remarkable enough, that those with whom I have since spoken, of them that joined with the horse upon the heath, did say, that it rained little or nothing with them all the day, but only in the wood where I was, this contributing to my safety.'

His majesty afterwards attempted to pass over into Wales, but was very near being discovered, when he got to the house of Mr. Woolfe, another Roman catholic gentleman, from whence he returned to the house of one of Penderell's brothers, where he learned that lord Wilmot was at Mr. Whitgrave's, at Moseley, and that major Careless, a royalist, was in his (Penderell's) house. Careless advised his majesty to the expedient of getting up into the famous oak where they staid the whole day. This oak did not stand in the wood, but on a plain, from whence they saw soldiers searching the thickest of the wood for fugitive royalists. From thence Charles went to Mr. Whitgrave's, where he met with lord Wilmot, and father Huddleston. Wilmot was sent to colonel Lane's, where father Huddleston gave him some more decent cloaths. The rest of the narrative does not differ in essentials, tho' it may in several particulars, from other publications on the same subject, to which we must refer the reader.

Subjoined to this account are some letters from Charles II. to different persons, most of which have been published betore,
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and those that have not, are of no other importance than to shew us that Charles was an excellent dissembler with all sects, as appears by the following example.

‘To Mr. JAMES HAMILTON, Minister at Edinburgh.

St. Germain, Aug. 5, 1652.

‘Yours of the 26th of May was very welcome to me, and I give you hearty thanks for all your good counsel, which I hope God will enable me the better to follow through your prayers; and I conjure you, still to use the same old freedom with me, which I shall always love. Be so just to me as not to suffer any of those scandals which I hear are scattered abroad to my prejudice, by persons of different and contrary affections, to make any impression in you, or in those with whom you converse; but assure yourselves I am the same in heart and affections as I was when we parted, and that I do not omit any thing within my power, according to the discretion and understanding which God hath given me, that may contribute to the bringing us again together. This good bearer will inform you of the unpleasant and uneasy condition I am in: yet truly I am not more troubled at my own, than for what you and the rest of my friends undergo for my sake. God in his mercy, I hope, will shorten our sufferings, and, in the mean time, so instruct and dispose our minds and affections to a cheerful and humble submission to his will and pleasure, that we shall be all the better christians, and the wiser men for our present afflictions, which is the most earnest prayer of

Your constant true friend,

CHARLES R.’

To conclude, though this publication cannot strictly be stiled an original, yet it throws lights upon the history of Charles’s exile, as well as his personal character, and is interspersed with several anecdotes not unworthy of the curious reader’s perusal.

IX. *Elementary Principles of the Belles Lettres, by M. Formey, M. D. S. E. With Reflections on public Exhibitions. Translated from the French, by the late Mr. Sloper Foreman. 12mo. Price 3s. Newbery.*

WE can discover nothing new in these *Elementary Principles* of M. Formey, which consist of hackneyed reflections, observations, characters, and remarks, from French critics; a set of men who never dare to think for themselves, or to shake off the

trammels of antiquity. To do them justice, however, we are obliged to own, that they reason fairly and accurately, so far as they are assisted by the lights of antiquity. Their deductions are clear, their conclusions and their execution, allowing for their mediocrity of genius, unexceptionable. At the same time, they confine all excellence in writing to Greece, Rome, and France, excepting those authors who copy after their models; and when a true academician has the courage to suspect that he may be in the wrong, he comforts himself with the good divine, *Erravi cum patribus.*

We scarcely know an author who possesses these characters in greater perfection than Mr. Formey; nor is there, perhaps, in the wide empire of learning, a province attainable with less difficulty, or fewer talents, than poetical criticism, as exercised by the French and their partizans, in every country (not excepting our own) because none has narrower limits. Their principles are caught from Aristotle, and a few of the ancients who have copied him. Bouhours, Boileau, Bossu, Brumoy, and a thousand more fill up the rest, each in his own manner, but all in the same taste. Incapable of vigour they boast of decency. They cover coldness with the pretence of chastity; and, unable to keep sight of genius, they recommend poetry. How well qualified Mr. Formey is to tread this walk of criticism, will appear to our readers from the following strictures.

‘Milton, whom the English now esteem as a divine poet, was secretary to Oliver Cromwell, and made his pen subservient to the justifying the death of Charles I. Being included in the amnesty granted by Charles II. he began his epic poem at the age of fifty-two, and lost his sight when he had scarce set about it. He spent nine years in composing his *Paradise Lost*, with great difficulty found a bookseller that would venture upon it, and died without being sensible of the reputation this work would one day procure him.

‘Some learned Englishmen, and particularly the celebrated Addison, having relished this poem, pretended that it was equal to those of Virgil and Homer: they wrote to prove this assertion, the English persuaded themselves it was so, and Milton’s reputation was fixed. Mr. Dupré de Saint Maur gave a very fine translation of it, which made it known in France.

‘It is astonishing to find in a subject, so seemingly barren as that of *Paradise Lost*, so great a fertility of imagination. We admire the majestic strokes with which Milton dares to describe God; and the brilliant character he draws of the Devil. We read with pleasure, the description of the garden of Eden, and the innocent amours of Adam and Eve. But, in extolling divers sublime flights, judicious critics agree in

opinion, that several are over-strained, and rendered puerile only by the author's labouring to make them great.'

This censure contains nothing but what has been often repeated by French and frenchified English critics: we have introduced it here for the sake of an observation, which, however singular, is founded on experience, viz. that Frenchmen who read our great poets, even in their own insipid translations, are able to form a better judgment of them than such of their countrymen as attain (what they call) a competent knowledge of the English language. Even Englishmen who are not complete masters of Milton's diction are insensible of his sublimity, and mistake it (as the French do) for bombast. This was the reason why the public of England was so long unacquainted with Milton, and why the admiration of his *Paradise lost* was confined only to a chosen few. Fortunately for his memory, those few possessed not only capacity to discern his beauties, but were in stations that recommended them to their countrymen. When it was known that Dorset, Somers, Sunderland, Godolphin, Addison, Oxford, Bolingbroke, and hundreds of other ministers, who agreed in nothing else, concurred in paying a just tribute to Milton's genius, the public then began to read and to feel him. It must not, however, be forgotten that their example was powerfully seconded by a set of incomparable writers, who appeared at the same time. We have been the more diffuse upon this subject, as our observations are applicable to other foreign criticisms on English writers, as well as Milton.

Mr. Formey tells us, that Milton, after spending nine years in composing his *Paradise Lost*, with great difficulty found a bookseller who would venture upon it. Mr. Addison, who was happy in illustrating the beauties, and candid in remarking the blemishes of this great poet, was not one of those judicious critics who thought several of his sublime flights are over-strained; for Milton's sublimity and puerility are never blended together in his criticism. It seems, however, not to have occurred to Mr. Addison, that, such was the vitiated taste of the times when Milton wrote, perhaps no bookseller would have printed his poem without those puerilities which disgrace it. A great architect of our own country was seen to depart from the presence of a mighty monarch, who gave him his option of either losing his place, or executing a building in a vile Dutch taste, which is still to be seen at Hampton-court.

Mr. Formey does injustice both to Milton and Addison, in saying, that the latter pretended the former's poem was equal to those of Virgil and Homer; for that critic not only pretends,

tends, but we think proves, Milton to be, in many passages, superior to both.

After the divine John Milton enters the lively M. Voltaire.

‘Europe, for a long time, thought the French incapable of the epopea; this judgment being formed from the poems of Chapelain, Le Moine, Desmarets, Cassaign, and Scuderi. M. de Voltaire has had the glory of giving his country a poem equal to the finest of any age and nation.

‘The *Henriad* appeared for the first time in 1723, under the title of *The League*. The London quarto edition in 1726, altered the title to that which it has ever since retained in a multitude of subsequent editions. The *Henriad* has also been translated into divers languages; and as it has been generally approved in a century which may be called the age of taste, it will probably be relished in future ages.

‘The *Henriad* may be put in the scale with the *Æneid*. We need but compare the plan, the manners, the marvellous of these two poems, the similitude of personages, the corresponding episodes, and the taste of both poets in the choice of these episodes; the art with which they have combined the facts; their comparisons, their descriptions, and their taste in general.

‘The subject of the *Henriad* is very well chosen; it is peculiarly interesting to the French, on account of its hero, who is the greatest monarch they ever had, and by the extraordinary events it recites. The plan is very artfully laid, and the beauties of description are incomparable.’

We imagine this passage will give an English reader a sufficient idea of Mr. Formey’s critical abilities in epic poetry; for we have heard even foreigners of taste and sensibility, give up the *Henriad* as to every requisite of composition which ought to enter into an epic poem.

The drama falls next under our author’s cognizance, and after all the extravagance of the French in praise of their own theatre, he proceeds to that of England.

‘The English, as well as the Spaniards, had already a stage, whilst the French used nothing but trestles. Lopez de Vega was worth many dramatic poets to Spain, as he composed no less than two thousand pieces.

‘Shakespeare flourished about the same time in England. He created the English stage; his genius was surprizingly vigorous and fertile, natural and sublime; without the least spark of good taste, and without any knowledge of rules. The merit of this author has been of great prejudice to the English theatre, by bringing into repute and perpetuating his defects.

‘Mr. Addison is the first Englishman that composed a rational tragedy; which is his *Cato*. It is also written, from the

beginning to the end, with that masculine and energetic elegance, which Corneille had given a model of in France: yet all the beauties to be met with therein, cannot make it a fine tragedy, because most of the rules of this kind of drama, are not observed in it. In most other English tragedies, the heroes are bombastic, and the heroines extravagant. The stile of their comedies is more natural; but this nature often appears to be that of a debauchée, rather than of a well-bred modest man.

‘Of all the English writers, Congreve has carried the glory of comedy highest. He wrote but few pieces, but they are all excellent in their kind. The rules of the theatre are rigorously observed in them. They abound with characters exquisitely shaded and heightened, and every where they speak like civilized, well-bred people. Congreve’s pieces are the most witty and the most regular; those of Vanbrugh are the gayest, and those of Wycherley the most nervous.’

We shall not repeat what we have said of Milton by applying it to Shakespeare, but we cannot help wishing that he had left us more of his defects, provided he had transmitted us more of his beauties in proportion. It may likewise be proper to observe, that Shakespeare was not the standard and original of bad taste, for he was cotemporary with Massinger, Johnson, Beaumont, Fletcher, and many other poets, who are equally defective with him in what our critic censures; but we have in some former numbers sufficiently vindicated this immortal genius*. As to Mr. Formey’s criticisms upon the English poets, we impute them to his ignorance of our theatre. What! did Addison violate most of the dramatic rules in his *Cato*? Is no quarter to be given Rowe, to save him from being stabbed, with the other victims of bombast and extravagance, on the altar of false French criticism! What has our moral Thomson done, that he should fall unnoticed in the croud! Could not the Siege of Damascus have saved poor Hughes from the undistinguished carnage!

We congratulate our countrymen, that many of their performances in the Belles-Lettres have escaped Mr. Formey’s notice, and consequently, both his censure or his praise. An unprecedented accusation is brought against Richardson, the author of *Pamela*; Bacon and Swift are but just mentioned; and John Locke and David Hume are coupled together as authors of master-pieces that will be handed down to posterity. He speaks of Dennis the critic being the only champion for our stage

* See Critical Review for December 1765, and for January and February 1766.

against Collier. We believe he means Congreve, who took up the pen, but with no great success, against that zealot, to defend the morality of the English drama.

Upon the whole, excepting those passages we have pointed out, and the confined ideas of the author in some parts of his work, we allow his performance in general, to be both entertaining and instructive; and think it may prove useful, particularly in that rank of life which will not admit of a man's pursuing learning farther than to acquit himself tolerably well in conversation.

K. *A concise History of Philosophy and Philosophers.* By M. Formey, M. D. S. E. 12mo. Pr. 3s. Newbery.

THOUGH we can by no means approve of M. Formey's critical talents, yet we think the work before us is an elegant and instructive performance. The method is admirable, and the author does not scruple to own his obligations to the illustrious Mr. Brucker, whose *Critical History of Philosophy* from its original to the present time, in five large volumes quarto, in Latin, appears to be one of those works which will do most honour to this age, and from which posterity will derive the most real advantages. We could have wished that M. Formey had placed less dependance upon second-hand reading. Had he consulted Cicero's admirable treatise *De Finibus Bonorum atque Malorum*, his account of the Stoics, Epicureans, and other antient sects of philosophers, would have been far more just and satisfactory than what we meet with in the work before us. His account of Bacon lord Verulam and other modern philosophers is entertaining, but incorrect. The following quotation may be new perhaps to some of our readers, and we think it possible to discover in it the source of that fanaticism which has thriven so greatly in England, to the disgrace of sound philosophy and true religion.

‘ *Of the THEOSOPHIC SECT.*

‘ Theophrastus Paracelsus, originally of Switzerland, was the author of this. After having travelled into Asia, Africa, and America, and having been initiated into the mysteries of chymistry, he filled the professor's chair at Basle; but he soon left this employment, and boasting the knowledge of many great secrets, he went from place to place, offering his assistance to such as were willing to trust to his medicines, which principally consisted of opium and mercury, both of which were at that time little used by the rest of the faculty. He was,

without question, a man of uncommon abilities, and great experience, and therefore acquired great reputation; but it was tarnished by many levities, and even great vices. He made many discoveries in chymistry, some of which he communicated to his disciples; but his vanity was insupportable, and his impostures many, both upon the world and even upon himself. His scholars Dornæus, Toxites, Crolius, &c. were little better in these respects than their master; and their writings are very disagreeable, both for their obscurity, and other defects of style.

Paracelsus, in explaining his Theosophic system, pretends, that God taught an philosophy by an internal light, which was also impressed upon all sublunary beings. He was of opinion that every element had its peculiar inhabitants; that there were three principles of things, salt, sulphur, and what he called the alkahest.

Robert Fludd, doctor of physic in London, was a man of a very singular turn of thought. He pretended to know all the mysteries of the cabala, of magic, and all that it was possible for man to discover in the secret sciences. He grounded his knowledge on two principles; the Septentrional, from whence proceeds condensation; and the Austral, from whence comes rarefaction. He supposed that there were an infinity of intelligences placed above us, to guide or pervert our actions.

Jacob Boehm, otherwise called the philosopher of Germany, was bred a shoemaker at Goerlitz. He had frequent fits of enthusiasm, which, by their ecstasies, lifted him into the Theosophic system. As for his writings they indicate a disturbed mind; nothing can be more enthusiastic. All knowledge he supposes comes from immediate inspiration; notwithstanding, there is great force of imagination in all his productions. God, according to him, is the essence of essences, and all things are of his creating. This creation however is eternal, proceeding from God by emanation. Many works are attributed to Boehm which are written by others. He died in the year 1624.

John Baptist Van Helmont, a native of Brussels, was a celebrated physician, and an excellent chymist. He chiefly built his philosophy upon the agency of fire; by means of which, it is said, he effected admirable things. He was, without doubt, a man of great abilities, and of vast erudition, particularly in chymistry. But the desire of striking out something new made him deviate into many strange absurdities; among the number of which, perhaps, his system, which attempted to unite philosophy, theosophy, and medicine, may be reckoned. He was an implacable enemy of the philosophy of Aristotle,

Aristotle, and built his own upon one first principle, which he imagined to constitute the essence of all things, and to which he gave the name of *Archeus*. This he considered as the original of all things, to which he supposed two other principles subordinate, the *vital air*, and the *seminal image*. He died in the year 1644.

‘ Peter Poiret, of Metz, was at first in holy orders, but he soon was disgusted with a monastic life, and retired to Rheimberg, where he became a disciple of Des Cartes, and afterwards attached himself strictly to the enthusiasms of the celebrated Mademoiselle Bourignon. His works are chiefly written in defence of mystical theology, and he deduces true wisdom from internal inspiration.

‘ To this sect we may also join the famous fraternity of Rosicrucius, which in the seventeenth century was considered as a very considerable body; but which, in reality, never had any existence except in the heated imagination of some men of letters, and was at best but a fiction, invented by some men of repute, who, willing to ridicule the enthusiasm of the times, thus exaggerated their absurdities. It was pretended this fraternity were in possession of extraordinary secrets in chymistry and medicine.’

Mr. Formey divides his history of philosophy into three great periods: 1. From the creation of the world to the foundation of Rome. 2. From the foundation of Rome to the revival of learning, after the taking of Constantinople. 3. From the revival of learning to the present time.

Upon the whole, it must be acknowledged that men of much greater parts than Mr. Formey possesses, have been authors of far less useful and pleasing books than this Concise History of Philosophy and Philosophers.

XI. *Crito, or Essays on various Subjects. Vol. I. 12mo. Pr. 3s.*
Doddsley.

IF we mistake not, we have reviewed some works of this author with less approbation than we do the present, which, though unequal, and in some places fantastical, contains many proofs of a good heart and sound judgment. His first essay exhibits no striking proofs of his abilities as a politician; but we think his notions of population, especially with regard to the marriage act, are extremely just, and worthy the pen of Locke. To give our readers some idea of his judgment and public spirit, we shall lay before him in the author's own words, the expedients he

he proposes towards alleviating the cruel burthen under which this country now stoops.

‘ 1. That every person of property contribute a certain sum toward the extinction of the debt, and that honours, privileges, and other invitations, be given to encourage contributions. 2. That a sum be raised, as a capital, to be put to compound interest, in order to its increasing, as a security for part of the public debt. 3. That stock-holders be requested, and advantages proposed, to engage them to accept of life-annuities in part of their debt, by which such part would be extinguished with their lives. 4. That our commerce be, if possible, extended to new marts, whereby the sinking fund would be benefited. 5. That monopolies in trade be looked into, and, if found prejudicial to general commerce, abolished. 6. That smuggling be effectually discouraged, and duties on certain articles lessened, where likely to be of advantage to the sinking fund. 7. That lands in America be made a partial security to the public creditors. 8. That our colonies be peopled, improved, and encouraged, and industrious foreigners invited to come and settle in Britain and the plantations. 9. That matrimony be encouraged, and the marriage-act abolished. 10. That public prostitution be discouraged, and prostitutes set to work. 11. That fewer criminals be punished with death. 12. That an industrious disposition be encouraged in the people. 13. That all prisoners be employed. 14. That inoculation be encouraged and properly regulated. 15. That some money be yearly laid out, either for the maintenance of the children of the poor, or for enabling them to marry. 16. That the taxes be put under such regulations, if possible, that they may tend less to the enhancing of the prices of manufactures. 17. That, for the benefit of the sinking fund, some additional taxes may be laid, as on voluntary celibacy, on wheel-carriages, saddle-horses, dogs, public diversions, the richer clergy, lawyers, placemen, pensioners, and all other nuisances. 18. That the land-tax be equalled.’

The second essay treats “ of the difficulty and importance of education. What would enable a person effectually to discharge that function. Remarks on some of M. Rousseau’s peculiarities, shewing the greatest part of his purposes to be either improbable, ineffectual, or impracticable; and that it is not so much the modern plan of education, that wants amendment, as the conduct of parents, and the morals of the people.”

In this essay we imagine we can discern something characteristic of the author’s profession; tho’, excepting the war he wages

wages with the reveries of Rousseau, we can discover nothing new that he has said on his subject.

His third essay contains "opinions of some eminent antients and moderns on the difficulty of the apparent temporary evil and disorder in the natural and moral world; the reality of which is denied by some, and acknowledged by others. A solution of this difficulty, deducible from the concessions of some antients and moderns, though not generally attended to by themselves. Attempts toward an intelligent account, drawn from the same premises, of a religion believed by some among us."

Whatever opinion the author may entertain of this essay, we cannot help thinking that he has left his subject as he found it. We think no authority ought to be admitted by a writer on speculative or philosophical subjects. Antient absurdities are equally as ridiculous as modern, and this author's theory of the satisfaction of Christ, however bold it may be, is, we think, under pretext of its being rational and philosophical, extravagant and impious; for which reason we will detain our readers no longer in reviewing it.

XII. *The Annual Register, or a View of the History, Politicks, and Literature, for the Year 1765.* 8vo. Pr. 5s. Doddsley.

AS it cannot be supposed, from the accounts we have already given of this work, that we are prepossessed against it, we are the more free to declare, that we think the favourable reception it has met with from the public, seems to have relaxed the zeal of the authors to deserve its encouragement.

' Among the events (say they) which serve to distinguish the period now under our consideration, the principal, no doubt, would have been the death of the emperor of Germany, had not the troubles usual on such occasions been happily prevented by the previous election of a king of the Romans. Accordingly, the present emperor Joseph II. who the year before had been chosen to that dignity, ascended the imperial throne on his father's death, Aug. 18th with as little noise and bustle, as if he had been 1765.
born to it. Nor does the progress of his reign promise to be less peaceable, than its beginning. The late emperor never appeared to take any share in the troubles of Germany, but such as his gratitude to his consort and her family for his elevation to the imperial dignity, his dependence upon her for the support

support of that dignity, and a very natural regard for his children, seemed to dictate; and which, in any other prince in the same circumstances, might reasonably be expected to have operated in the same manner. And the present emperor, heir to no part of his father's patrimonial dominions, small and insignificant as they were in the political world, must be satisfied to tread in his steps, or at least intirely to conform to the views and intentions of his mother the empress dowager, in whom, as queen of Hungary and Bohemia, and sovereign of Austria and the Netherlands, all the power of the house of Austria, notwithstanding the admission of her son to the coregency of them, substantially resides; and who is now, in all appearance, more intent upon settling her numerous issue and improving her territories, than upon adding to them, or even upon recovering those which she has lost.

There have, indeed, been, since the publication of our last volume, several intermarriages, by which the heretofore so sanguinely rival houses of Austria and Bourbon have been drawn nearer to each other, than even by their late political alliances. A little before the late emperor's death, a marriage was concluded between his second son, and an infanta of Spain, on occasion of which he parted with his Tuscan dominions. But it is not probable, that these alliances can affect the tranquillity of Europe, till most of the princes who have made these contracts for their children are removed from the reins of government; events, considering their ages, of no very near prospect. In time, no doubt, these marriages and cessions will give rise to troubles, filial love and respect giving way to the more powerful passions of ambition and avarice; and mankind may again smart for the honour, which some sovereigns do their subjects, of making them over to each other, without their concurrence, like beasts of the field. The successor to the Austrian dominions, in right of the present empress dowager, may look upon himself as equally intitled to those of Tuscany in right of the late emperor, especially as it does not appear, that, as legal heir, he has received any equivalent for them; whilst a king of Spain may think it his duty to protect a sister, a cousin, or their issue, in the enjoyment of dominions purchased, perhaps, for them by no inconsiderable portion. And, after all, it must be owned, that this is but a small part of that trouble and confusion, which must probably attend these ineluctable events, considering the complicated claims of Spain and Parma to the throne of the two Sicilies, and that of a Don Lewis to Parma itself.

Not to mention the inaccuracy and affectation of stile in this quotation, we can by no means perceive its tendency. That there are no bounds to ambition, we have many proofs in history: this discovery, however, is far from being new; and experience has established no proof more strongly, than that when moderation, and a regard for justice, do not govern princes, all ties of blood, treaties, conventions, and family compacts, are no better than so many ropes of sand. We agree with the authors, that it is become too general a practice for some princes to make their subjects over to each other without their concurrence, like beasts of the field. We cannot however think, that such exchanges are of very great prejudice to their subjects. Perhaps, upon enquiry, the reverse may be the truth. The late emperor disposed of his duchy of Lorraine against the consent of his subjects, and as if they had been *adscriptitii glebæ*, in a state of villainage. The French king consigned it over to king Stanislaus, and very possibly the same duchy may become an appenage to some future prince of the French blood. There is scarcely a page in history where arrangements of that kind, which give our authors such melancholy forebodings, do not take place.

XIII. *Mona Antiqua Restaurata. An archæological Discourse on the Antiquities, natural and historical, of the Isle of Anglesey, the ancient Seat of the British Druids. In two Essays. With an Appendix, containing a comparative Table of Primitive Words, and the Derivatives of them in several of the Tongues of Europe; with Remarks upon them. Together with some Letters, and three Catalogues, by Henry Rowlands, Vicar of Llanidan, in the Isle of Anglesey. The second Edition, corrected and improved. 4to. Pr. 18s. Knox.*

WE have two reasons for recommending this work in the warmest manner to the public; the first is, because it is a book of great intrinsic worth; and the other, because we hope the public spirit of the editor will not be discouraged. We need not, we believe, inform our readers that the *Mona Antiqua*, before the present edition appeared, never was printed in Great-Britain, tho' it contains the best evidences now extant of our druidical and other antiquities. Our sister Ireland enjoys the honour of having preserved them from oblivion, and the editor of the volume before us has the merit of publishing it with improvements suitable to the great erudition of the author.

We

We should not at all be surprized if an ingenious Laplander, who had investigated the ancient language, religion, and curiosities of his country in a manner never performed before, should be obliged to send his work to be printed at Copenhagen; but what shall we say of the people of England, who, forty-three years ago, entertained such a total and shameful disregard for their native antiquities, that neither this learned author nor his friends had credit enough to put the work to the press in this kingdom; so that they were obliged to send it to Dublin, where it appeared with all the disadvantages which attend neglect, ignorance, and inaccuracy. The map prefixed to that edition might with equal propriety have been termed the map of Lilliput as of Anglesey; but the present appears to be delineated from careful observations; and indeed all the defects of the former seem to be remedied in this edition.

Mr. Rowlands's deep researches into antiquity, it is probable, did not permit him to pay sufficient attention to the modern improvements of language, which his editor, Dr. Owen, has every where corrected, where it could be done without injuring the sense of the author. The mistakes that had been committed with regard to facts and inscriptions, are here rectified, and explanatory notes added. The catalogue of members of parliament sent from that island, is continued to the present time; and the advertisement prefixed to this edition, informs us that "for most of these improvements the public is indebted to the late ingenious Mr. Lewis Morris."

We shall conclude this article with laying before our readers the following advertisement, which accompanied the proposals for printing this edition, which we entirely approve of; nor can we see with what propriety the editor omitted it.

'The *Mona Antiqua*, or the *Isle of Anglesey*, is celebrated by Tacitus himself, who is, perhaps, the most respectable historian of antiquity, as being the residence of the Druids, who were the priests, and, at one time, the legislators, not only of this country, but of France and Germany, indeed of all Europe, and great part of Asia. The Romans, wherever they conquered, were enemies to all ancient constitutions, but they were unable to abolish the druidical monuments which are to this day to be found in this island.

'Mr. Rowlands, the author of this work, was assisted by Mr. Lhwyd and other great masters of the Celtic learning who lived about half a century ago, and who, from very plain deductions, similarities, and relations of names and things, laid a foundation for most important enquiries into the etymology and original of the languages that now pass under the names
of

of Greek and Latin, and we may even venture to say Hebrew. Perhaps, upon an investigation into the remains we have of the Phœnician language, it may appear to be no other than a dialect of the Celtic. The work before us produces great and irrefragable authorities for this opinion, and it is to be lamented that the learned world did not properly support Rowlands, Llhywd, and many other writers who applied themselves to this study. Somner, Spelman, Hickes, and Wanley, were professed champions for the originality of the Saxon language: and they had great patrons among our leading nobility and men of learning, who did not sufficiently consider the radical properties of words. This work, besides the general principles of Archæology, establishes a rational scheme of enquiry, which, upon analogical reasoning, may be found applicable to many other places of greater importance than Anglesey. We have here, besides names and words, a most accurate account of names and laws, constitutions and customs; coins and medals; erections, monuments, and ruins; edifices and inscriptions; with many various observations and reflections, which throw a most amazing lustre upon what has been hitherto deemed the darkness of antiquity.

‘It may be proper to inform the reader, that Rowlands, Llhywd, and other champions for the authority of the Celtic language and antiquities, were so absorbed in their researches into abstruse studies, that they had no means of recommending either themselves or their works to the patronage of the great. Llhywd, who, in the work before us, is the principal assistant of Rowlands the author, and who indisputably was the best Celtic or Gwidilian antiquary that this island, or perhaps Europe, ever produced, ruined himself by printing his books, which were expensive and voluminous. The work now offered to the public was published by a man of the same cast, and we congratulate men of literature upon the merit of suffering no copy of it to remain in the hands of booksellers; so that it is at present almost as valuable as a manuscript.

‘In all literary disquisitions the credit of this work has always remained unimpeached; because when the author goes upon facts, they are such as cannot be disproved; nor indeed does he presume to make such arbitrary wild deductions from his facts as are too common with antiquaries even of good note. What he advances commonly speaks for itself; and his reasoning, if sometimes not quite conclusive, must always be pleasing to one who has no object of enquiry but truth.’

MONTHLY CATALOGUE.

14. *A View of Popery; or, Observations on the Twelve Articles of the Council of Trent: Presented to the Consideration of ingenuous Romanists. By Sir John Thorold, Bart.* 8vo. Pr. 5s. Rivington.

THE council of Trent was begun by pope Paul III. December 15, 1545, who dying in 1549, it was continued under Julius III. 1551; he also dying in 1555, it was resumed by Pius IV. and ended by him December 4, 1563, having continued, with some intermissions, eighteen years.

The court of Rome was under great apprehensions for the issue of this council. The papal authority, it was feared, would be called in question; and no means, which human policy could suggest, were neglected for its preservation. For this purpose, several bishops, the pope's creatures, were sent to, and maintained at Trent, at the pope's expence. The aid of the Holy Ghost was to be invoked; but a majority of voices was in all events to be secured. The frequent dispatches between Trent and Rome, with fresh intelligence and advice, was matter of public jest.

The articles framed and assented to by this council contain the quintessence of Popery, with regard to traditions, the authority of the church, the seven sacraments, original sin and justification, transubstantiation, communion in one kind, purgatory, the worship of saints, the veneration of reliques and images, indulgencies, the pope's supremacy, and the authority of canons and councils.

Soon after the aforesaid council, these articles were collected together by pope Pius IV. and thrown into the form of a creed. In this form they are cited, examined, and confuted by the author of the work now before us, in which we meet with many sensible observations. But as these points have been discussed at large by a multitude of writers, we shall not extend our account of this performance by any quotation. In justice, however, to the author we must observe, that as nothing is more common here in England than for Papists to deny, at least to distinguish away, and to palliate and disguise the principles and practices which have been charged and proved upon them a thousand times, he has very judiciously appealed to authentic memorials, and exhibited a view of Popery in its *genuine deformity*.

15. *Papists*

15. *Papists and Pharisees compared: or, Papists the Corrupters of Christianity. In a Discourse on Matthew xv. &c. By John Burton, D. D. Vice-Provost of Eton. 8vo. 1s. Rivington.*

As the author of the *Life of Cardinal Pole* has taken some pains to dress out his scheme of Popery in the fairest colours, with all the wanton fancy of a painter; and recommended it by the incommunicable high character of catholicism, primitive antiquity, apostolical tradition, and every circumstance which may give it an air of dignity and veneration; this able and ingenious writer, in order to remove the disguise of false appearances, takes occasion, by way of contrast, to consider this admired system in a very different point of view, and to set forth a different representation of Popery, shewing the Romanists to themselves in a true light, shewing that their boasted antiquity is really no other than a pious fraud, and an innovation on the original Christian plan; that their apostolical traditions are no other than the inventions of fallible, fallacious men, which have made God's commandments of none effect. In short, he considers Popery, as such, in no other view, than as the corruptions of Christianity digested into an artificial system: corruptions similar in kind and degree to those which our Saviour condemned in the Scribes and Pharisees. Accordingly he has drawn out a parallel, and considered the character of these Scribes and Pharisees, Christian and Jewish, in a comparative view. He has pointed out their agreement in principles and practices, their agreement in the sinister motives of proceedings, and wicked manner of conducting them; and the like mischievous effects from thence redounding to the common cause of true religion and virtue: and in consequence, by parity of reason, he considers them both as involved in one common censure.

This judicious writer does not enter into doubtful disputations about abstruse, controverted points of doctrine, which sophistry and scholastic subtilty may perplex and elude, but into the history of facts which speak for themselves.

In this view the Romanists may probably consider many things without prejudice; and by observing the deformity of those characters which the author has exhibited, may be struck with the similitude of features reflected by the upbraiding mirror.

Stupid and malevolent comparisons are odious. But this, we will venture to affirm, is neither stupid nor malevolent. It is acute, and yet fair; striking, and yet candid: in a word, it is drawn by a very masterly hand.

16. *Two Charges delivered to the Clergy of the Diocese of Worcester, in the Years 1763 and 1766; being designed as Preservatives against the sophistical Arts of the Papists, and the Delusions of the Methodists. By John Tottie, D. D. Archdeacon of Worcester, and Chaplain in Ordinary to his Majesty. Published at the Request of the Clergy. 8vo. Pr. 1s. 6d. Fletcher.*

In the first of these Charges Dr. Tottie has pointed out some of those sophistical arts by which the interests of the Romish church are known to be promoted and enlarged.

The Papists, he says, when it is expedient, can change the nature of the dispute, and shift it from one basis to another; they can peremptorily deny charges supported by authorities which they themselves are supposed to admit; they can give up points and explanations of doctrines, whilst they secretly retain them in their full extent; and they can artfully draw from the supposed tenets and practices of our church a justification of their own.

Our ingenious author has produced several instances of this Jesuitical craft, which well deserve the attentive consideration of those who are appointed the guardians and defenders of the Protestant church.

In the second charge he considers the delusions of the Methodists; and particularly shews, that their teachers, of the ministerial order, are guilty of a notorious violation of their original engagement, and the peace and order of the church. They pretend, he says, to preach the doctrine of the Gospel in greater truth and purity than they are generally taught by the regular appointed ministers of the church. But this, he thinks, is a groundless pretence; and he particularly considers the doctrines of the clergy with regard to faith and grace.

What notions the clergy in general may entertain concerning faith and grace, the 'meritorious sacrifice,' and the 'imputed righteousness,' of Christ, we cannot pretend to determine. But some of the Methodists, we apprehend, will not be displeased with our author's explanation of these points.

17. *The Protestant; or, the Doctrine of Universal Liberty asserted, in Opposition to Dr. Lowth's Representation of it, in his late celebrated Letter: With a few Words on some recent Publications. 8vo. Pr. 1s. 6d. Flexney.*

The charge which this writer has brought against Dr. Lowth is founded on the following passage: 'It is agreed among the most strenuous advocates of religious liberty, that toleration
has

has its proper bounds; and that there are opinions, as well as practices, which in a well regulated free state ought not to be tolerated. The professor on this occasion has produced the sentiments of Locke, Ellys, and Fabricius. But this author thinks that Locke is pressed into an unnatural service; that liberty can have no existence on the principles of Ellys and Fabricius; and that the least invasion of private judgment and practice in affairs of religion, or the least deprivation of civil privileges, on account of religious opinions, is an insult on the rational and moral dignity of human beings; a gross violation of the original and most apparent laws of God and nature. 'The principles, duties, and prospects of religion are matters, he says, of another world, not derived from human authority; not to be moulded and transmuted according to the variable humours of men in power, nor amenable at the bar of human jurisdiction.——'

'The phrases of errors in religion, tending to disturb the state, and which are hurtful to it, the *eversores religionis omnis*, the *errores pestilentes*, the *seductiva dogmata*, &c. are all big words without meaning, or of evil and malevolent import.——'

'I scruple not to say, that wherever the civil magistrate is licensed even to punish *idolatry*, it proceeds on false principles of government, and will be the death of public virtue and peace; for the weak and wicked in power (and God knows, in the present corrupt state of human affairs, this is not a rare circumstance) will soon learn to class under that distinction of guilt, every opinion, publication, practice and character, affronting to the complexion of the times, and to that vile private interest which happens to reign uppermost in the ministers of vengeance.'

We should cordially join with this writer in every plea for unlimited freedom, were it not extremely liable to be converted, by 'the weak and wicked,' into licentiousness: We are therefore induced to consider restricted toleration as a less evil, admitted for the sake of preventing a greater.

18. *A Sermon preached in the Chapel of the Asylum for female Orphans, at the Anniversary Meeting of the Guardians, on Friday the 16th of May, 1766. Published at their Request, and for the sole Benefit of the Charity. By the Rev. James Hallifax, D. D. Rector of Cheddington, Bucks, and Vicar of Ewell, in Surry. 4to. Pr. 6d. Bunce.*

A plain, practical sermon, on the necessity of an early education.

19. *Government a divine Institution. A Sermon preached before the University of Oxford at St. Mary's, on the 29th of May, 1765. By John Rotheram, Rector of Ryton in the County of Durham, and Chaplain to the Lord-Bishop of Durham.* 8vo. 6d. Sandby.

From that celebrated passage in which St. Paul directs the Christians at Rome to be *subject to the higher powers*, this ingenious writer takes occasion to shew, that government is a divine institution, as resulting immediately from those laws of our nature which the Creator himself has established, and as being the necessary means of carrying into effect the purpose of Heaven for the improvement of our nature, and the happiness of mankind; and consequently that every form of government arising on these general principles, and adapted to answer these gracious purposes of Providence, stands on this foundation of an heavenly ordinance; and every power that is duly established, *the constitution of every country, becomes a sacred thing*, which it is the duty of all degrees of men to maintain, and to guard from profane violation.

From these principles he infers, that he by whom government is administered can only be divinely appointed, so far as he promotes the end of that institution, that is, the public good: if he directly opposes it, his pretensions to a divine appointment confute themselves, and become vain and impious; because he acts in direct contradiction to that which is confessedly a divine appointment.

The friends of Liberty are obliged to Mr. Rotheram for this excellent discourse.

20. *Dying in Faith explained, and the Happiness attending it, represented. In a Sermon on Heb. xi. 13. preached at the Old Jewry, May 18, 1766; on Occasion of the Death of the Rev. Samuel Chandler, D. D. and F. R. and A. S. S. who died May 8, in his seventy-third Year. By Thomas Amory. To which are added, the Speech at his Interment, and a Catalogue of his Works.* 8vo. Pr. 6d. Buckland.

This performance contains no account of Dr. Chandler's life and character. But the omission (which was occasioned by the Doctor's express desire in his will) is in some measure supplied by a chronological account of his writings, which the accurate and laborious Mr. Flexman has annexed to Mr. Amory's discourse. By this catalogue it appears, that Dr. Chandler has published above twenty single sermons on particular occasions, near thirty different tracts, some of them large and voluminous, and other miscellaneous pieces. Besides which he has left, prepared

pared for the press, four volumes of sermons, and the Life of David in two volumes: in which the psalms relating to him are explained; and the objections of Mr. Bayle, and others, against the scripture account of his life and character, are examined and refuted.

21. *The Revelation of Our Lord Jesus Christ, written by John the Apostle, and explained by the Spirit of Truth.* 8vo. Pr. 2s. Hood and Adams.

We have heard of an expositor* of the Apocalypse, who pretended to discover the meaning of St. John by certain characters found upon the backs of some fishes near the Northern pole. We have no idea, we must confess, of the nature and importance of this discovery; but the interpretation, we make no doubt, would afford as much satisfaction to a judicious reader as the explications of the writer now before us, who seems to have interpreted a vision by a dream.

22. *Thoughts concerning Man's Condition and Duties in this Life, and his Hopes in the World to come.* By Alexander Lord Pitblago, deceased. 12mo.

Few men ever passed through life with a more irreproachable private character than the noble author of the little work before us. In his political capacity he was possessed of unhappy but unshaken principles, to which he sacrificed the prime, as well as the decline, of his days. In religion, he lived and died a firm Protestant; but when young he became the acquaintance, the friend, and, as the reader will see by this treatise, the disciple, of the amiable Fenelon, whom he resembled in his prepossessions, as well as his virtues and genius. The work is posthumous, but undoubtedly genuine; and we need say no more to recommend it to the curiosity of the public.

23. *Moral and Religious Essays, upon various important Subjects.* By W. Green, A.B. and J. Penn. 2 Vols. 8vo. Pr. 6s. Robson.

In these volumes Mess. Green and Penn have favoured the public with their thoughts on the being of a God, the advantages of religion, Christianity, redemption, enthusiasm, infidelity, moral obligation, government, the abuse of the tongue, gaming, marriage, and intrinsic excellence.

They seem to be young writers of some vivacity, but their compositions are full of puerilities, which their ingenuity will

* Vide Galtruch. poet. hist.

hereafter discover, and their ripper judgment correct. The following sentence will exemplify this remark.

‘A marriage, built upon the fiery imagination of a smitten mind, upon the tumultuous emotions of the appetite, and the flames of irregular lust, *can never be lasting*; but is at the best weak and tottering, *having a foundation, the non-existence of which* brings hatred and discord into being.’

If these authors had observed the advice of Horace, that is, kept their productions nine years in manuscript, they would not have suff'ered such absurdities to remain. But impatience to appear in print is a dangerous foible, and an everlasting enemy to literary fame.

24. *A Narrative of the surprizing Effects of the Meadow Saffron in the Cure of the Dropsy. Translated from the Latin of Dr. Anthony Stork, one of the principal Physicians to the Empress-Queen, &c. By a Physician. To which are added, Observations, and an Account of the Hydrocephalus, by the Translator.* 8vo. 1s. Payne.

Which being translated into plain English, runs thus: To be sold, at Mr. Payne's in Pater-Noster-Row, and Mr. Durham's at Charing Cross, at two shillings and six-pence the bottle, an infallible cure for the dropsy. According to Dr. Stork's account, the Colicicum is a powerful diuretic, and therefore may possibly be a good medicine in dropical cases: but unfortunately the new medicines of these Vienna physicians have not been found, upon experiment, to answer the character given of them by the inventors: nevertheless, as a certain diuretic would be a valuable addition to our Materia Medica, this medicine, on the credit of Dr. Stork, deserves a trial. The method of prescribing it may be seen in the *Pharmacopœia Medici*, lately published.

25. *De arte Medendi apud prisca Musica Ope atque Carminum. Epistola ad Antonium Relhan, M. D. &c.* That is, *Of the Art of Healing among the Ancients, by Means of Music and Poetry. An Epistle to Anthony Relhan, M.D.* 8vo. Pr. 1s. Johnston.

We are not a little embarrassed how to give an account of this very whimsical performance. It consists of a great number of quotations from the works of physicians, historians, poets, philosophers, and sacred writ, applied in a very singular manner to prove the use of music and poetry in the cure of diseases; interspersed with remarks, sometimes humorous enough, and generally ludicrous: the whole in very elegant and classical Latin. Thus, after introducing a passage in Aulus Gellius, another

another in Varro, where a tune on the *tibia* (undoubtedly the *bag-pipe* of the moderns, or *fistula utricularis*, V. Ficaroni) is said to ease the most excruciating pain of the gout, he goes on, ‘En igitur Podagræ remedium; quod vos Hippocratei tam diu, & tanta cum hominum strage frustra quævisistis. Et moduli depinguntur, & instrumentum ipsum, nempe tibia, quam ex omnibus musicis, vos unicam retinetis. Cur autem hanc, in turpissimos solùm usus adhibetis, iis posthabitis, unde priscorum medici, vel homines sanare, vel ingentissimos corporis minuere cruciatus facti sunt? Cur demum, siue Cybeles, siue Panis ipsius præclarissimum inventum, in viscera condere, (honus sit auribus,) quam sensus hominum demulcendo morbos depellere mavultis?’ And again, ‘Poetas audiens, “Aut dormitabo, aut ridebo.” Annon idem & hodiè valent? Cur igitur aliunde bina remedia petitis, Medici, quæ cunctos morbos semper minuunt, plerumque tollunt? Quotus est ex infinito ægrotorum grege, quem nec somnus neque lætitia non prorsus sanat? Paragorica igitur atque Cardiaca, uti vocitantur, penitus abjicientes, carmina dormiendi & ridendi unicos fontes, detine ægris mortalibus in perpetuum adhibete.’ If our readers should find any humour in these extracts, they will meet with many observations of the same kind in the work itself, the intent and design of which is not easy to be discovered, and is probably only known to the author himself, and his friends; for whose amusement it appears to have been written. However, though we imagine that *more is meant than meets the ear*, and though we are by no means in the secret, it gave us no small entertainment in the perusal. This epistle is dated in Holland; but we have strong suspicions that it is the production of some wag not far from home; and if our readers have any acquaintance about the Royal-Exchange, they will be of the same opinion, from what follows. ‘Musices virtutes, quot & quales sunt, omnium præcipuè amicissimo nostro B— callere dedit ipse Apollo. Qui sicut Attici olim, & salubus & musice præstat. Hic quantò voce cedit, tantò acumine & judicio cantandi antecit cunctos. Eum potissimum consule, quid sit molle, quid virile, &c.’ And, ‘Amicissimis nostris, qui H—— viri benignissimi mensam hospitalem adeunt, læta omnia precor. Cui olim semel interfui, quot & quanta gaudia percipiens! Cui, si iterum Londinum visere contingat, quam regiis dapibus, interesse malle.’ Now as we take the author to be a very facetious and agreeable companion, we shall be very glad to attend him any Monday he chooses to Mr. H——’s hospitable table.

26. *Feriæ Poeticæ: sive Carmina Anglicana Elegiaci plerumque Argumenti Latine reddita a Sam. Bishop, A. M. Scholæ Mercatorum Scissorum Hypodidascealo; & Collegii Divi Johannis Baptistæ nuper socio. Subjiciuntur parce Epigrammata quædam nova.* 4to. Pr. 10s. 6d. Newbery.

This collection consists of some little copies of English verses (and some of them not of the best kind) translated into Latin, with a few—what shall we call them—original compositions in the same language. We have often observed a kind of quaint mechanism in writing Latin verses; and we have seen some authors succeed in them who could not compose a sentence of English, or any other, prose. Bourne of Westminster was an eminent instance of this; but he was of the first rate kind. We are sorry to say that this author is but—*proximus longo intervall*—Prior's Alexis, or the Despairing Shepherd, is the most unexceptionable of his translations; but we cannot help thinking that, like a late celebrated Oxford orator, he writes English in the disguise of Latin.

The shepherd rais'd his mournful head.

Translation.

Triste caput, nymphæ exaudita voce levavit

Pastor; —————

Triste indeed! we suppose our author has some dictionary authority to prove that *tristis* signifies mournful.

27. *Poems by Charles Jenner, A. M.* 4to. Pr. 3s. Doddsley.

Mr. Jenner is so harmless and decent a bard, that we must not shock his delicacy by saying he is no better than a mere poet; nor can we impose upon the public so far as to recommend him for a genius. The reader may judge for himself from the following specimen, which we select as the brightest in his work.

To STELLA, at Bristol Hot Well.

• Pledge me, dear nymph; from this clear fount
More healing virtues spring,
Than ev'n my grateful heart can count,
Or raptur'd tongue can sing.
Drunk deep; methinks at ev'ry glass,
I see new spirits rise,
New roses croud into your face,
New fire dart from your eyes.

Gay

Gay Health, with all her smiling train,
 Each healing draught attends;
 Far hence flies ev'ry lurking pain
 That vanquish'd Sickness sends.

I too will drink, unenvy'd they
 Who luscious claret quaff;
 And let (for if they will they may)
 The sons of Bacchus laugh.

From ev'ry pleasure we forego
 Some comfort's surely born.
 Have they the rose? why, may be so:
 But we escape the thorn.

And fear not but we shall at length
 Adore that pow'r divine,
 Who out of weakness brings forth strength,
 And water turns to wine.'

28. *Happiness: A Poetical Essay.* By Mr. Meen, of Emanuel-College, Cambridge. 4to. Pr. 1s. 6d. Doddsley.

A string of hackneyed sentiments, in what the author and his friends, we suppose, will call blank verse. The reader, after perusing the following introductory lines, will be able to form a judgment of its merit.

' O thou, the first, the last best with of man,
 Thou at whose shrine bends ev'ry knee devout,
 Efflux of good! thee, Happiness, I sing,
 Thee supplicate, my patroness, my theme;
 Far worthier invocation than the Nine,
 The fabled Nine that quaff Castalian streams;
 Far nobler theme than arms and chieftains fam'd
 To scatter desolation o'er the earth,
 And sate their lust with blood and victory.
 Ye cares, ye passions that distract the soul,
 That bar the ear from wisdom's sacred lore,
 Avaunt: O give me to myself this hour,
 Firm in myself collected let me stand,
 And 'mid the dang'rous labyrinths of life
 Investigate the path to Happiness.'

29. *The Coronation of David.* Written in 1763. By a Suffex Clergyman. 8vo. Pr. 1s. Bladon.

There is perhaps no species of composition which requires greater judgment, than dramatic pieces founded on incidents recorded

recorded in the sacred history. That air of sanctity, by which those venerable writers are distinguished, is apt to be destroyed by the embellishments of a poetic style, and a mixture of ordinary sentiments. The soliloquy of a Jewish prophet in florid language is as much out of character, as a patriarch in the finery of a modern beau. How dissonant is the following air, from the solemnity of a sacred character, or the simplicity of an ancient Hebrew! When David reflects on his election to the crown, he sings——

‘ Never-failing, over-flowing
Fountain of celestial joy!
Numberless thy gifts bestowing,
Ev’ry moment we enjoy, &c.’

When we hear a person of that age and nation telling us, that

——‘ Opposition to superior force
Is *always* faction, treason, crime of crimes;
Accumulated like the rooted hills,
By giant labor, rudely pil’d to Heav’n’——

We are not only offended at the absurdity of the remark, but surprised to find an allusion to Heathen fables, in the speech of a Jew, who in all probability never heard of the wars of the giants.

If we except some tolerable lines, there is little or nothing in this performance which will either interest the reader’s affections, or merit his commendation.

30. *Cynthia and Daphne. Translated from the Italian of Il Cavalier Marino. With a Dedication in Blank Verse, to the Duke of York.* 4to. Pr. 2s. Almon.

—————*Facies non omnibus una*
Nec discorsa tamen—————

Another tame decent poet, whom we can neither reprobate nor recommend; only we must blame him for suffering his muse to feed on such vile carrion as the poetry of Il Cavalier Marino.

31. *An Elegy on the Death of William and Mary, Earl and Countess of Sutherland.* 4to. Pr. 6d. Doddsley.

This elegy may serve to shew the author’s esteem for the earl and countess of Sutherland: but it is an insignificant performance; not likely to extend the memory of the deceased, nor excite a tender emotion of either pity or grief in the breast of the reader.

32. *The Methodist. A Poem.* By E. Lloyd, *Author of the Powers of the Pen, and the Curate.* 4to. Pr. 2s. 6d. Urquhart.

It is said, that no specimen of Shakespeare's hand writing is now extant, except the signature to his will. Our modern bards, unwilling to starve the curiosity of future times, give us as many specimens of their hands, as we have of their heads. The author before us, wisely careful about the security of his literary property, is so provident, in imitation of Mr. Churchill, and other genii, as to write his name in the title page of every copy of his poem, which is far from being the worst we have read of the kind; and yet he must be a bold thief who would adventure to pirate it.—Mr. Lloyd supposes that Satan comes to earth, and meets with the following adventure.

'Tir'd and despairing of a friend
On whom he safely might depend,
At T-tt—in he alights from air——
Magus, that *forcerer*, was there.
Pleas'd Satan somewhat nearer drew,
Look'd thro' him at a single view,
Bless'd his good luck, and grin'd aghast—
' 'Tis well, for I have found at last,
The thing I long have sought, in *thee*,
An agent in iniquity.

Thus let me mark thee for my own,
And from henceforth for *mine* be known.'

' Then with out-stretched claws his eyes
He *twisted* diff'rent ways—the *skies*
Are watch'd by *one*, and (strange to tell!)
The *other* is the guard of *Hell*,
Then thus—' 'Tis fit thy eyes should roll,
Cross as the purpose of thy soul,
Fit that they look a diff'rent way,
Like what you *do*, and what you *say*;
The *eye-balls* now are pois'd and hung,
As even as thy *heart* and *tongue*—
Prosper—to *me*, to *Hell* (he cried)
Be true, but false to all beside.
Riches are mine—I will repay
For ev'ry soul you lead astray—
Give out thyself a light to shew
Which way 'tis best to Heav'n to go;
But lead the pilgrims wrong, and shine
An ignis fatuus of mine——
Draw them thro' bog, thro' brake, thro' mire,
I'll dry them at a *rousing fire*.'

‘ Magus complacent smil’d—his eyes
Twinkled with signs of joy ; one flies
Upward, and t’other down, like scales,
Where this ascends, when that prevails—
Then *thrice* he turn’d upon his heel,
And swore allegiance to the *De’el*—

‘ Right faithfully his *oath* he kept,
And might each night before he slept
Boast of his labours to maintain,
And spread abroad his *master’s* reign ;
Might boast the magic of his rod
To whip away the *Love of God*,
For all of *God* he makes appear
Has nought to *love*, but all to *fear*.
That debt, which *gratitude* each day
Paying, would still own much to pay ;
Instead of *duty* freely paid,
A *tyrant’s hard exaction’s* made.
Fitted the simple to cajole,
First of his wits, and then his soul,
He urges fifty false pretences,
Preaching his hearers from their senses.
He knows his *master’s* realm so well,
His sermons are a *map of Hell*,
An *ollio* made of *conflagration*,
Of *gulphs of brimstone*, and *damnation*,
Eternal torments, *furnace*, *worm*,
Hell-fire, a *whirlwind*, and a *storm*,
With *Mammon*, *Satan*, and *perdition*,
And *Beelzebub* to help the dish on ;
Belial and *Lucifer*, and all
The *nick-names* which *old Nick* we call—
But he has ta’en especial care
To have nor *sense* nor *reason* there.
A thousand scorching words beside,
Over his tongue as glibly slide,
Familiar as a glass of wine,
Or a tobacco-pipe on mine ;
That you would swear he was completer
Than *Powell*, as a *fire eater*.

‘ Virgins he will seduce astray,
Only to shew the shortest way
To Heaven, and because it lies
Above the *zodiac* in the skies,
That they may better see the track,
He lays them down upon their back.

Domestic peace he can destroy,
 And the confusion view with joy,
 Children from parents he can draw,
 What's *conscience*?—he is safe from *law*——
 The closest union can divide,
 Take husbands from their spouses' side,
 But it turns out to better use,
 Wives from their husbands to seduce;
 And as their journey lies *up-hill*,
 Ev'ry incumbrance were an ill;
 And lest their speed should be withstood,
 He takes their *money*—*for their good.*'

These lines must be owned to be not a little characteristic; but in the subsequent part of the poem we cannot help thinking that the author out-methodizes even methodism itself.

33. *The Works of Virgil, englished by Robert Andrews.* 8vo. Pr. 7s. 6d. Printed by Baskerville, and sold at Mr. Sheinton's, a Grocer, in Great-Russel-Street.

Mr. Andrews shews no small degree of judgment in consigning the sale of his production to a Grocer; as that fraternity bids fair to be his best customers.

34. *A Rattle for Grown Children; containing Odes, Cantatas, Medleys, Songs, and Catches.* By Young D'Urfey. 8vo. 2s. Bladon.

This author had no occasion to proclaim himself the descendant of D'Urfey, for his work sufficiently proves his ancestry.

35. *The Interview; or, Jack Falstaff's Ghost.* A Poem. Inscribed to David Garrick, Esq. 4to. Pr. 1s. Bladon and Blyth.

Well done! Messieurs Bladon and Blyth; the thing is very well—deserves no reprehension; only a little to-o-o much flummery to Drury's potent king.

36. *A Specimen of a Book, intituled, Ane compendious Booke, of godly and Spiritual Sangs, collectit out of sundrie Partes of the Scripture, with sundrie of ither Ballates changed out of prophane Sanges, for avoyding of Sinne and Harlotrie. With Augmentation of sundrie gude and godly Ballates, not contained in the first Edition.* Edinburgh, printed by Andro Hart. 8vo. Pr. 1s. 6d. Nicoll.

We suppose the design of printing this Specimen is to shew the state of poetry and Protestantism in Scotland about the time of the Reformation. The whole seems to have been written

written during the regency of Mary of Lorrain. The poetry is nearly on a par with that of England at the same time, tho' entirely in the Skeltonian manner; but the reformed zeal of its authors is in many places not remarkably decent or elegant. It must be owned, indeed, from the best historians, that the lives and morals of the Scotch Popish clergy at that time were very scandalous.

37. *Directions for a proper Choice of Authors to form a Library, which may both improve and entertain the Mind, and be of real Use in the Conduct of Life. Intended for those Readers who are only acquainted with the English Language. With a correct List of proper Books on the several Subjects.* 8vo. Pr. 1s. Whiston.

The purpose of this publication is extremely well explained by the following short notice that closes it: 'N. B. All the Books mentioned in the foregoing List may be had of John Whiston, Bookseller, in Fleet street.'

38. *The Theory and Practice of Gunnery, treated in a new and easy Manner. With the Construction and Use of an Instrument for readily solving the several Cases. Also Rules for calculating the Charges of Mines, with Remarks on Mr. Belidor's last Method. And various Problems, of Use to the practical Gunner. To which are prefixed, The Elements of Vulgar and Decimal Arithmetic, &c. By Edward Williams, Lieutenant in the Royal Regiment of Artillery.* 8vo. Pr. 5s. Vaillant.

The invention of guns, as well as of gunpowder, is generally ascribed to Bartholdus Schwartz, a Franciscan monk, about the year 1380; though others affirm, that both these discoveries are of an older æra. Be that as it will, Maltus, an English engineer, is mentioned as the person who first taught the regular use of mortars, in the year 1634: but all his knowledge was experimental and tentative; he knew nothing of the curve the shot describes in its passage, nor of the difference of range at different elevations. The first rules given for these purposes we owe to the invention of Galileo, engineer to the grand duke of Tuscany, and his disciple Torricellius.

The art of gunnery being thus reduced to mathematical consideration by the illustrious philosophers above-mentioned, succeeding authors, as Halley, Simpson, Muller, Blondel, and others, have by their writings greatly improved both the theory and practice; and from their labours our ingenious author seems to have collated, and (in our opinion) well illustrated, the most essential parts relating to the knowledge of practical gunnery.

This

This work is divided into two parts: The first treats of arithmetic (rather in too prolix a manner) in which there are some tables which cannot fail of being very acceptable to the young practitioner in the art of gunnery.

In the second part, Mr. Williams, after giving the solutions of some necessary problems in geometry, proceeds to a full illustration of the various cases in gunnery, both by calculation and the help of an instrument which he has contrived for that purpose.

To the whole is subjoined a small Appendix, containing a demonstration of the principal parts of the work; and in which we find the following sensible remark.

‘ The only thing wanting to improve the art of gunnery seems to be the determination of a standard measure for the different pieces, and to reduce the present endless variety of bores to a few of those which experience shews will answer all the ends of service. Every improvement in this art depends on actual experiments; for the law of the action of fired powder is very far from being ascertained at present. From some experiments that have been made, there seems to be a relation between the diameter of the bore and the length of the piece; that is, to a certain bore there is one particular length that will throw the shot farther than any other, *ceteris paribus*. This is a point worthy examination; and if it should be found to obtain, then Mr. Muller’s scheme for a general construction of pieces from the diameters of their bore, ought certainly to merit attention.

‘ Experiments with mortars ought to proceed from the least quantity of powder used in service to the greatest, through all the intermediate degrees. Those with howitzers should have every variation of charge and elevation, succeeding each other in regular order. By this means a set of experiments would be collected, in which every case that could happen in service, in firing on the plane of the horizon, would be readily found. Experiments ought also to be made on inclined planes, for they are the situations which ofteneft occur in actual service. If such experiments were once made, with a few pieces of standard dimensions, the art of gunnery would certainly be much easier than it is at present, and better executed; for, generally, the two or three first shells on the horizon are thrown by guess, and always on planes of any considerable inclination.

We recommend this work to the perusal of those who are desirous of obtaining a competent knowledge in practical gunnery, as we think it the most useful book upon that subject we remember to have seen.

39. *A Plan for the more speedy Execution of the Laws relating to the new paving, cleansing, and lighting the Streets of Westminster.* By Charles Whitworth, Esq. 8vo. Pr. 6d. Walter.

Our countrymen are too well acquainted with the public spirit of Mr. Whitworth, to be informed that the subject of this pamphlet is as beneficial for the health, as it is conducive to the conveniency of the inhabitants of this great metropolis. We can see no difficulty in executing the plan of the parochial committees he recommends; and we apprehend that every parish would find its account in such an institution. We are even, with all due deference to this gentleman, of opinion, that the commissioners for paving ought to be chosen out of the vestries of their respective parishes, and that there is no occasion for parliamentary commissioners or inspectors.

40. *Fanny: or, the Happy Repentance. From the French of M. D'Arnaud.* 8vo. Pr. 2s. Becket.

We all know that French is a travelling language; and from the similarity of this novel to other publications of the same kind, we are tempted to believe M. D'Arnaud is a travelling name. Be that as it will, the whole is an insipid performance; as, indeed, every English story must be that comes from a French pen. This same Fanny is the daughter of farmer Adams; one lord Whately falls in love with her, who is persuaded by Sir Thomas Somebody, a professed rake, to debauch her under a sham marriage. Farmer Adams, who is a vicar of Wakefield, sets out in quest of his lost sheep; and, after a variety of foolish improbable adventures, lord Whately repents, and marries her. Such are the stale hackneyed incidents of this novel.

41. *A Vindication of the present Ministry, from the many flagrant Calumnies, gross Misrepresentations, and evident Falsities, contained in a Book entitled, The History of the late Minority, &c. In a Letter to the supposed Author of that Piece.* 8vo. 1s. 6d. Cooke.

We never read that incomparable ode of Horace which mentions the untranslatable *Vultus nimium lubricus aspicitur*, without thinking of a British administration; nor can we look upon the pamphlet before us without calling to our mind an almanack: *Aufugit, erupuit, evasit*—Indeed, good friend, the season is over.

Dance and sing,
Time's on the wing,
Life never knows the return of spring!



THE CRITICAL REVIEW.

For the Month of *August*, 1766.

ARTICLE I.

Dissertations on Subjects relating to the Genius and the Evidences of Christianity. By Alexander Gerard, D. D. *Professor of Divinity in the Marischal College of Aberdeen.* 8vo. Pr. 6s. Sold by T. Cadell.

WHEN any branch of science, or any point of morality, has been frequently discussed, succeeding writers have generally complained that the subject has been already exhausted. If the complaint were just, it would long since have been in vain to expect that any thing new should be advanced in relation to the evidences of the christian religion; for it will be difficult to name a subject which has been oftener canvassed: but the complaint is generally no more than an excuse for want of genius. It may perhaps be affirmed with truth, that no subject is so trite, as not to afford real genius matter for new discoveries. There never yet arose a defender of Christianity, possessed of genius, who did not throw additional light upon its evidences. Some of the latest writers have confirmed even its direct and principal evidences by arguments which were not formerly urged, and have set their force in the clearest light by happy illustrations which had not occurred to their predecessors. The collateral evidences of the gospel open a field much less trodden; and several late writers have shewn that it gives ample scope for the exercise of invention. This discerning author strikes out into a way which seems to have escaped the observation of preceding writers, and places the evidences of Christianity in a new, yet in a very striking, point of view.

In the first dissertation, the argument is drawn from the manner in which the evidences of the gospel were proposed by Christ and his apostles; in the second, from the manner in which they have been both opposed and vindicated in succeeding times.

Christ and his apostles, he observes, proposed the evidences of their mission in two very different situations: they proposed them to those who had not yet expressed prejudice against the gospel, or against the proofs of its divinity which were offered; and they proposed them to those who were already engaged in opposition, and had actually moved objections. In these opposite situations, they proposed them in different manners; each was proper in the circumstances in which it was used; each has peculiar advantages, by means of which it affords collateral evidence of the truth of the gospel. When we consider both together, we shall perceive that the evidence of our religion was proposed in a manner which is absolutely complete, and which bears the strongest marks of a divine original.

In addressing those who did not raise objections against the gospel, it was, he says, their uniform method to satisfy themselves with barely exhibiting its evidences. They laboured not to prove by argumentation that these evidences were sufficient: they did not indulge themselves either in nice reasonings, or in rhetorical declamations on their credibility or their force: they left them to speak for themselves, and to produce conviction in the minds of men by their own operation upon the natural principles of belief. This simple unargumentative manner of proposing the evidences of the gospel is, he thinks, an indication of the divine mission of Jesus. That multitudes were convinced, and embraced the gospel, is undeniable. Now, if the evidence of the gospel was such, that the bare exhibition of it, without arguments, was sufficient for conviction, this alone may lead us to favourable sentiments of the gospel; for this could proceed only from the strength of its evidence. The strongest evidence, in every kind, is that which operates most immediately on the understanding: it is when evidence is weak or doubtful that much reasoning is necessary for making its force to be perceived. Had the evidence of the gospel been weak, it could not have produced conviction without the need of reasoning; it was only its being strong and clear that rendered the simple exhibition of it sufficient.

This method, he observes, was not only sufficient for bringing men to believe the gospel, but the fittest for this purpose: it was suited to the nature and apprehensions of the generality of mankind. By this the gospel is declared, not obscurely,

to be the offspring of the same wisdom which fixed the human constitution.

This manner, he says, is likewise most suitable to the character of Jesus as a divine teacher : it forms a striking contrast to the manner of impostors. Mahomet rested his credit almost entirely on the excellence of the Koran : he left not men to judge of this for themselves ; to procure an acknowledgement of its excellence, he made the most pompous encomiums on its perfection : in a word, he used all his art to magnify his importance. In every respect the manner of Jesus is perfectly the reverse of Mahomet's : he gave real and strong evidences of his mission, but he was not studious to set them off : he avowed his real character only so far as was necessary for the instruction of his hearers : he often even declined asserting that he was the Christ, and wanted that they should collect it from what they saw and heard. Do we not here perceive the true features of a divine mission ? When a man discovers too great anxiety to gain credit, he is naturally suspected of an intention to deceive. One who is conscious of the goodness of his cause, and designs not to bias the judgment, does not assert on every occasion the strength of his arguments ; he proposes them, and leaves them to shew their own strength. Simplicity of manner is always an evidence of truth, and Jesus possessed it in the highest degree.

On these topics our author expatiates with great ingenuity, and then proceeds to consider the manner in which the evidences of Christianity were proposed by Christ and his apostles, in consequence of objections raised against them.

‘ In this situation, he says, they did not satisfy themselves with simply exhibiting the evidences of their mission. Christ himself asserted both his mission and his dignity in the most unreserved manner : he not only gave a more ample exhibition of excellent doctrine, but he likewise affirmed, both that his religion is excellent, and that its excellence proves it to be divine : he urged his miracles as illustrious vouchers of his being sent from God, he vindicated them from the exceptions that were taken against their force, and he appealed to them as direct proofs of his particular doctrines, as facts which showed an actual exertion of the very powers which these doctrines ascribed to him : he took occasion to strengthen the evidence of his being a divine teacher, by giving many plain instances of supernatural knowledge : he showed that the ancient prophecies were accomplished in himself ; he pointed out some whole predictions, and some important circumstances in other predictions, which they overlooked ; and by overlooking which they were led into mistakes, and hindered from perceiving that he

was the Messiah: by these means he accounted for such circumstances relating to himself as gave them offence, and showed that, though they suited not the idea which they had formed of the Messiah, yet they were plainly foretold by the prophets, from whom they ought to have derived their idea of him; he evinced that no essential character of the Messiah was wanting in him; and that it was, in some instances, their inattention to him, and in others their ignorance of the true sense of the prophecies, that led them to imagine it: finally, he collected the several evidences of his mission, joined them into one proof, and enforced this proof upon his hearers. The apostles exactly copied the example of their master, when they found proper opportunities.——

‘The manner continues Dr. Gerard, which Christ and his apostles adopted on occasion of opposition and objections, in all the lights in which we can consider it, not only gives great advantage for the vindication of Christianity, but also carries on and completes a separate and collateral proof of the truth of his religion; a proof of it arising from this, that its evidences were proposed, though differently, in different situations, yet always with entire propriety. In Christ’s manner of supporting his mission, the genuine marks of a divine teacher shone forth, but naturally varied, just as the case required. Cunning will sometimes enable a man, who only affects a character, to escape detection in one situation, in which he has carefully practised his part; but if a person sustain a character with equal propriety in opposite situations, especially in sudden changes of circumstances, there can be no surer proof that it is his natural character.’

Our author having distinctly considered the manner in which Christ and his apostles proposed the evidences of their mission, and the manner in which they defended it, when it was called in question, concludes the first dissertation with pointing out the advantages arising to Christianity from the whole; and then proceeds in the second to examine how Christianity has been defended since, and what conclusions may be deduced from the effect which opposition has had upon it.

Of the advantages which Christianity has derived from opposition, some are peculiarly owing to the opposition of infidels in early ages; others arise from opposition in general. ‘The author begins with the consideration of the former.——‘If none, he says, had raised objections against the divine mission of Jesus, he and his apostles must have either confined themselves to their original manner of simply exhibiting evidence, or they must have *spontaneously* illustrated and vindicated the evidence. If they had chosen the former, their manner would have indeed

contained several presumptions of the truth of Christianity ; but it would have been in some respects lame and imperfect, and all the advantages arising from their *reasonings*, would have been lost. If they had preferred the latter, this would have destroyed all those proofs of their mission, which result from the simplicity of their original manner. It would have likewise rendered their reasonings of less weight than they now are. Opposition gives the most natural occasion of pointing out the force of the evidence produced, and it gives almost the only natural occasion of answering the objections to which that evidence is liable. It enables a person to introduce illustrations and defences without any appearance of design or artifice. It put it in the power of our Saviour to support and vindicate his claim by argument, as often as any good purpose required ; and, by giving as many opportunities for this as were necessary, it left him at liberty, in *all* his ordinary addresses to men, to pursue that original manner which is so full of divinity. It made way for a delicate union of opposite manners in opposite situations, which bestows on his whole manner a degree of perfection, and consequently bestows on his religion a brightness of evidence, unattainable by any other means. Thus the assaults of ancient infidels contributed greatly to the confirmation of Christianity, merely by the influence which they had on the manner of its author in proposing the proofs of it. But this, though very considerable, is not the only advantage resulting from them. This advantage is peculiar to the opposition of the contemporaries of Jesus : but the same prejudices and vices which produced that opposition, moved succeeding unbelievers in the early ages, to contrive new objections against the gospel, or to repeat the former ones. These two have been the occasions of throwing new light upon the evidences of our religion, and of rendering their strength more conspicuous.

With regard to ancient infidels, the author observes, that the futility of their objections, their own concessions, and the inefficacy of their most inveterate attempts, afford a strong argument in favour of the Christian religion.

With respect to opposition in general, it has been attended, he says, with many advantages to Christianity. 'The gospel has been more accurately considered : 'The force of its evidences has been pointed out and ascertained ; every exception against them has been examined, and shewn to be groundless ; the proofs of its divinity have been fully illustrated, and set in a variety of striking lights ; trivial or questionable arguments have been by degrees abandoned ; seemingly jarring arguments have been explained with greater precision, and by such expli-

cation reconciled ; the strongest objections have only produced a deeper and more satisfying investigation of the principles from which the evidences of Christianity derive their force ; the defence of this religion has been rendered in a great measure pure, consistent, and uniformly solid ; many collateral proofs of it have been attended to and prosecuted ; Christians have been led to the most explicit declarations of their belief of it ; and they have been excited to avoid or to remove those corruptions which would eclipse the splendor of its evidence.'

In the last section the author shews, that the advantages which Christianity has derived from opposition afford a separate argument for its truth.

' That Christianity has been examined, there are, he says, the most unquestionable documents, the writings of unbelievers : it has not fallen before one or a few attacks ; objections of all kinds have been raised against it : the first principles on which its evidences rest, as well as the reasonings by which they are supported, have been tried, and found to be the very principles of belief natural to the human understanding, to which men necessarily yield in innumerable cases : many have enquired into its grounds with the greatest freedom, and after all embraced it as divine with higher assurance than before. By opposition none of its proofs has been invalidated ; all of them have been illustrated and strengthened. There is therefore an essential difference between Christianity, and all the false doctrines which ever obtained a durable reception. If that be false, it is the only falsehood that ever sustained so accurate an examination. Its having sustained this examination, its having even derived advantage from it, sets it in direct opposition to falsehood and imposture, and proves that it is, what it claims to be, true and divine.'

The following sentiments, with which the author concludes these Dissertations, are founded on true discernment, and the most amiable principles of Christianity.

' Never let infidels be discouraged from reasoning freely against the evidences of Christianity, as well as on other subjects : their strongest reasonings against it will do it the greatest service ; they will be like heroes, whose bravery renders the victory more difficult, but whose captivity adds greatly to the splendor of the triumph. If they even betake themselves to cavils and misrepresentations, let these be only pointed out with calmness ; they will, in the end, not only disgrace their authors, but also hurt the cause which they were intended to serve. Infidelity allowed to do its utmost, tends ultimately to destroy itself, by making the truth of Christianity to appear the more evident and unquestionable. If then we really believe our religion

gion to be of divine original, and be not under the power of a contracted and undiscerning spirit, concern for its success will concur with many other principles, in leading us to wish most earnestly, that infidelity may never be opposed by any other weapons but that of just reasoning. Gold is *refined* in the furnace; it is only the worthless dross that is *consumed*; let Christians never act as if they suspected their religion to be dross. Let penal laws be invariably appropriated to *crimes*, concerning which fallible men can judge with precision, which are the natural objects of human cognizance, which may be effectually restrained by punishment, and which are so immediately destructive to society, as to render punishment necessary for its preservation. Let never the interests of truth be obstructed by ill-judged or unlawful attempts to promote them.'

In the course of these Dissertations, some of the objections which infidels have proposed are examined as they fall incidentally in the way; and they are examined with this advantage, that the principles, from which the solutions flow, are previously established, and particularly illustrated; an advantage which can scarce be obtained, at least in so great a degree, in any treatise written with a professed intention to answer a number of different objections.

The train of reasoning which the author has pursued in this work, is in many respects new; and throughout the whole conducted in an easy, agreeable, and perspicuous manner.

II. *An Essay towards reconciling the Numbers of Daniel and St. John, determining the Birth of our Saviour, and fixing a precise Time for the Continuance of the present Desolation of the Jews; with some Conjectures and Calculations, pointing out the Year 1764 to have been one of the most remarkable Epochas in History. By the Reverend George Burton, M. A. Rector of Elden and Herringwell in Suffolk. 8vo. Pr. 5s. Marshal.*

INnumerable writers have undertaken to illustrate the prophecies of the Old Testament and the Revelation of St. John, but very few have explained them in a rational and satisfactory manner. Some have had recourse to allegorical interpretations, and applied almost every thing to distant ages of the church. Others have adopted the doctrines of the synagogue, and pretended to discover a great number of predictions, pointing out a temporal reign of the Messiah, another temple at Jerusalem, and a future kingdom of the Jews in the land of Canaan. Several of these sagacious expositors have at-

tempted to ascertain the commencement of these events: but in many instances time has demonstrated the vanity of their conjectures. The late Mr. Whiston, a knight errant in speculations of this nature, endeavoured to persuade the world, that the restoration of the Jews and the millennium would take place by 1766; but this epocha is arrived, and we do not perceive the least imaginable sign of such an important revolution.

The author of this *Essay* has likewise endeavoured to fix a precise time for the continuance of the present desolation of the Jews. In making his calculations, he goes upon the common supposition, founded on Ezek. iv. 6. that, in prophetical language, a day signifies a year. He then proceeds to take a view of all Daniel's and St. John's numbers, to investigate the commencement of their several periods, and enquire how events in history correspond with his computations.

Daniel's two thousand three hundred prophetical days being supposed, for reasons which the author assigns, to commence from Adrian's destruction of Jerusalem in the year 136, produce the sum of two thousand four hundred and thirty-six years, from the birth of Christ to the fulness of the Gentiles, or the end of the desolation of the Jews.

According therefore to Mr. Burton's calculation, there are, from the present time, six hundred and seventy years to come, before the commencement of this great event.

In the prosecution of his plan he takes the seventy weeks of Daniel for the term of years expressed by *a time*, chap. vii. 25, and supposes that these seventy weeks signify four hundred and ninety years. For *times* he doubles this number, and for *half a time* he divides it. These produce in all 1715. The commencement of this period he fixes A. C. 49, at the call of the Gentiles. The whole number of years is 1764. This, he thinks, is one of the most remarkable epochas in history, being distinguished by the suppression of the Jesuits in France, and a famine at Naples, the apparent seat of the beast. It is, he says, the end of *the time appointed for the woman to fly into the wilderness*, Rev. xii. 14. and the time fixed by Daniel to *accomplish to scatter the power of the holy people*, Dan. xii. 7.

For the three divisions or Daniel's *times*, the author assigns three correspondent events preparative to that grand one, the fulness of the Gentiles. *viz.* the abolition of the old Roman power, A. C. 539, the Reformation in 1519, and the late diminution of the power of the beast in 1764.

It seems, he says, highly worthy of our notice, that the distance from the year of the Reformation, 1519, to 1764, should so precisely include Daniel's *half time*, consisting of an odd year, *viz.* 245; that on the very year 1764, the Jesuits,

an order evidently calculated for the support of the papacy, should have been banished *for ever* (those are the very words of the arrest) by the eldest son of the church of Rome. Who is there but must look upon this event as a strong preface of an approaching completion of that prophecy mentioned Revel. xvii. 16!

‘The propriety of this plan, he imagines, must be evident from hence, that as in Levit. xxvi. it was expressly declared that the Israelites should be punished four several times in a seven-fold manner; so the interval from the death of Christ to the end of Daniel’s 2300 days answers precisely to a triple multiplication of the sacred number seven. So again the years of the life of Christ (viz. 35) multiplied by 7, answer to the *half time* of Daniel; that product multiplied again by 7, produces Daniel’s gross sum of *times*; and Daniel’s gross sum of *times*, viz. 1715 prophetic days or years doubled, gives 3430, the sum total of the year 1764, the number of the beast 666 in the Revelations, and the 1000 years (millennium) of St. John, ch. xx. Hence it evidently appears, that the year 1764, being the end of Daniel’s and St. John’s *times*, the words of the prophecy were to be sealed, according to the tenor of Daniel’s prophecy, till that end, when the mystery of God is to be finished, the judgment is to sit upon the beast, and he is to be consumed to the end, and the time approach for the kingdom to be given to the saints of the Most High. ‘Till that very year then this mystery was not, or could not, be fully known; for the number of the beast, 666, was so deeply involved in the aggregate sum of 3430, that till the year 1764, neither the number of the beast could be counted, nor the relation it bore to other parts of this prophecy be discerned. The events, described in the Essay, falling out on that very year, *the kingdom of the beast being darkened or diminished*, a famine falling upon the seat of the beast at the very same time; whereby, in the prophetic stile, they may justly be said to have *gnawed their tongues for pain*; afford an additional proof for the patience of the saints; that God, in his due time, will avenge the cause of the righteous; that the judgments will overtake and sit upon the beast; and indisputably prove, that *verily there is a reward for the righteous, doubtless there is a God that governeth the world.*’

The author produces several other arguments in favour of his hypothesis, for which we must refer those readers, who have an inclination for disquisitions of this nature, to the work itself.

In the preceding part of this Essay the author has taken some pains to shew, that the present dispersion of the Jews was threatened by almost all the prophets, from Moses to St. John.

For

For this purpose he has collected above fifty texts : but we will venture to say that the greatest part of them are totally misapplied. The first passage produced on this occasion is Lev. xxvi. 26, 28, &c. where the Almighty threatens the Israelites, *to break the staff of their bread, and chastise them seven times for their sins* : but let the reader compare the twenty-sixth verse of this chapter with Jer. lii. 6. or the thirty-fourth verse with 2 Chron. xxxvi. 21. and he will find that the denunciations in Leviticus received their accomplishment at the siege of Jerusalem, and the Jewish captivity under Nebuchadnezzar. In the thirtieth verse we have this remarkable threatening, *I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols.* This passage alone will direct us in the application of the whole chapter. The twelve tribes underwent captivity for their idolatries. Now, a prophecy which foretels their destruction upon this account, cannot be said to be fulfilled by a destruction which happened at a time when they were not guilty of idolatry.

This observation may serve to rectify innumerable mistakes, which this and many other writers have committed, by misapplying these prophecies, which were evidently fulfilled in the captivity, to the final dispersion of the Jews.

The author, with the same inattention, applies Deut. iv. 26, 27. to the present state of the Jews, though the following verse might have easily prevented such a gross mistake. Among the *beaten*, says Moses, where you shall be scattered, *ye shall serve gods, the work of mens hands, wood and stone.*—It is astonishing that writers should extend any predictions, distinguished by these circumstances, to the present dispersion of the Jews.

Mr. Burton mentions several circumstances in the siege of Jerusalem by Titus, which he thinks were expressly referred to by the prophets : but almost every one of them belong to the siege under Nebuchadnezzar. That of the besieged eating human flesh, foretold by Moses and others, is mentioned as a fact in the Lamentations of Jeremiah. The destruction of the city by the Babylonians was the burthen of all the prophets who lived either before or during that time ; and when we extend those predictions which relate to that event, to the destruction of Jerusalem by the Romans, we confound all the sense and propriety of the sacred writers.

In the same indiscriminate manner this author applies a great number of passages, in the prophetic parts of the scripture, to a future restoration of the Jews, which in reality are only applicable to their return from the Babylonish captivity. This is a common mistake, and is the foundation of many visionary notions, which modern Jews have adopted concerning their last redemption.

redemption. All Israel may be converted to Christianity, we will allow ; but a triumphant return to their native land in some period yet to come, is never intimated (as far as we can perceive) by any one of the prophets. It is ridiculous to apply to the Jews, as they are in their present condition, those predictions in which they are spoken of as captives, since they are no longer captives in any country where they reside. *Behold, saith the Lord, (predicting the return of the Israelites from Babylon) I will bring again the captivity of Jacob's tents, and have mercy upon his dwelling-places; and the city shall be builded upon her own heap.* Yet this promise, according to our author's hypothesis, will not be fulfilled till 'Jerusalem shall become again the joy of the whole earth.' The city was rebuilt by Adrian, and has been increased by Christians, Saracens, and Turks; but we must suppose, if we adopt this Rabbinical dream, that it will be again demolished, that, at the calling of the Jews, it may rise like a phoenix from the ashes, and be properly embellished for their reception !

Among the promises of their final restoration, our author cites Isaiah xi. but the whole chapter relates to Zerubbabel, and the return of the Jews by virtue of Cyrus's edict. The countries are specified into which they had been carried away captive, or escaped to save themselves. Their victories over the Philistines, the Moabites, and Ammonites, recorded in the books of the Maccabees and Josephus, are foretold. Places and people are expressly named which do not now exist. Judah and Ephraim are distinguished; but all distinctions of tribes has been long abolished; one should think therefore that it is hardly possible to mistake the meaning of the prophecy. There are many beautiful chapters in Isaiah which refer to this triumphant return, which have been miserably perverted in favour of that ridiculous hypothesis which our author has adopted. All those magnificent images in the sixtieth chapter represent the establishment of the temple service by Zerubbabel, Joshua, and Nehemiah, and the peaceable settlement of the state.

Zachariah, one of the last of the prophets, will not in the least support the notion which we have here endeavoured to explode: for though he prophesied in the reign of Darius II. yet many passages in this writer may be applied, with the greatest propriety, to the restoration of the Jews, after the captivity: for many of them did not return till they came, seventy years after, under the conduct of Nehemiah.

There are some expressions in the prophets which have contributed to these mistakes. The *latter days*, a phrase very common in the prophetic writings, are supposed to mean a future period under the Messiah; but they often signify no
more

more than *the time to come*. *For ever* is supposed to denote an absolute perpetuity ; but it frequently implies only an *indefinite time*. *No more* is likewise used to express a *long time* : and the desolation of *many generations* may be justly applied to the ruinous condition of some of the cities of Israel, which lay desolate from the year (before Christ) 721, when the ten tribes were carried into captivity, to the return of Nehemiah, which was an interval of two hundred and sixty-six years.

We have been thus prolix in our observations on this subject, in hopes that we may, by these means, contribute towards the elucidation of some of the most beautiful and sublime compositions in the world.

As to Mr. Burton, he has implicitly followed the stream ; and though we totally dissent from his application of the prophecies in general, yet we must do him the justice to acknowledge, that he has proposed his sentiments with great modesty and moderation, and exhibited a variety of calculations which certainly coincide in a remarkable manner.

III. *Sermons to Young Women : in II Vols. Small Octavo. Pr. 6s. Payne. [Concluded.]*

THIS zealous and judicious guardian of the female sex having cautioned his fair hearers, in the fourth discourse, against the pernicious consequences arising from improper connections, a dissipated life, and books of a corrupting tendency, proceeds in the sequel to point out that society or conversation, and those principles and accomplishments which will contribute at once to fortify them against such snares, if they should fall in their way ; to subdue any propensities that might expose them too rashly to their influence ; to strengthen all their virtuous resolutions ; and to supply inexhaustible sources of solid, rational, and refined entertainment.

In the fifth sermon, he delivers his sentiments on female friendship and conversation. On the former article he says, “ There seems in either sex but little of what would be reckoned friendship by a fond imagination, unacquainted with the falshood of the world, and warmed by affections which its selfishness has not yet chilled. In theory the standard is raised too high ; yet, methinks, I would not have you set it much lower. I would not, by any means, have the honest sensibilities of ingenuous nature checked by the over-cautious documents of political prudence. No advantage, obtained by such frigidity, can compensate the want of those warm effusions of the heart into the bosom of a friend, which are undoubtedly

among the most exquisite pleasures ; at the same time that it must be owned they frequently, by the inevitable lot of humanity, make way for the bitterest pains which the breast can experience. Happy beyond the common condition of her sex is she, who has found a friend indeed ; open-hearted yet discreet, generously fervent yet steady, thoroughly virtuous but not severe, wise and chearful at the same time ! Can such a friend be loved too much, or cherished too tenderly ? If to excellence, as well as happiness, there be any one way more compendious than another, next to friendship with the great Almighty, it is this.

‘ But when a mixture of minds so beautiful and so blessed takes place, it is generally, or rather always, the result of early prepossession, casual intercourse, secret sympathy, inexplicable attraction, or, in short, a combination of such causes as are not to be brought together by management or design. This noble plant may be cultivated ; but it must grow spontaneously. I can only therefore wish to each of you, my fair hearers, the felicity of finding such a friend ; and, having found her, the wisdom to use her well.’

From this intimate connection the author goes on to the more general commerce of social life. Though he does not dissuade his young readers against sprightly conversation and innocent mirth ; yet he thinks it necessary they should frequently resort to the company of the sober and the sedate, or people more advanced in years than themselves ; reasonably concluding, that the levity, the rashness, and the folly of early life, are tempered with the gravity, the caution, and the wisdom of age. If young women should happen to find, in the virtue of their mothers and aunts, a defect of good humour, let them, says he, consider the consequences of declining health, disagreeable accidents, the death of their best friends, frequent inactivity and depression after a life of action and enjoyment. In such as have survived the lively taste of delight themselves, there is nothing, he observes, so noble and pleasing as not to discourage others who still retain it ; but, on the contrary, to shew a generous satisfaction in seeing and making young people happy.

He then proceeds to offer a few hints on the spirit and manner in which he conceives the conversation of young women ought to be conducted.

Among other sentiments equally striking and just, we meet with the following observations on the nature of modern conversation. ‘ What words can express the impertinence of a female tongue let loose into boundless loquacity ? Nothing can be more stunning, except where a number of Fine Ladies open

at once *——Protect us, ye powers of gentleness and decorum, protect us from the disgust of such a scene——Ah! my dear hearers, if you knew how terrible it appears to a male ear of the least delicacy, I think you would take care never to practise it.

‘ For endless prattling, and loud discourse, no degree of capacity can atone. I join them together, because in effect they are seldom separate. But the noisy, empty, trivial chatter of everlasting folly—it is too much for human patience to sustain. How different from that playful spirit in conversation spoken of before; which, blended with good sense and kept within reasonable bounds, contributes, like the lighter and more careless touches in a picture, to give an air of ease and freedom to the whole! This freedom and ease, when accompanied with decency and variety, a certain native prettiness and unstudied correctness, are among the most pleasing characteristics of female society in its best shape.

‘ Your talking so much about dress, and fashions, and fashionable amusements, as the far greater part of you are ever doing, in preference to better subjects, is, to say the softest thing of it, a weakness which cannot be justified, but which perhaps must be, in some measure, forgiven to your sex. As to the love of scandal and dispute, which may be called the Acid of speech, in contradistinction to the Salt recommended by our Apostle, it must be reserved for a future consideration. The men, indeed, are ready to triumph at the very mention of it. Whether they have reason to triumph on the whole, may be a difficult question. The agreeable qualities named a moment ago, they must fairly give up to the women. How few of them in comparison possess, or at least exercise, the power of keeping discourse alive, without assistance from wine, from politics, from business, from the news of the day, and from another theme, for which their unrestrained and inextinguishable passion, in male company, argues a descent of soul,

* No language can give us a more striking idea of such a group of ladies than the following lines of Virgil: almost every word is apposite and expressive:

—— *hic undique clamor*
Dissensu vario magnus se tollit in auras:
Haud secus, atque alto in luco cum fortè catervæ
Consedère avium: piscesque amne Padusæ
Dant sonitum rauci per itagna loquacia Cycni.

Æneid xi. 454.

a degradation of thought, whereof men of the least understanding ought to be ashamed !’

In the sixth sermon the author treats of domestic and elegant accomplishments. Under the first article he has introduced the description of the virtuous woman in the last chapter of the book of Proverbs, with a paraphrase and remarks. ‘ An oeconomist, he observes, is a character truly respectable in every station. To see that time which should be laid out in examining the accounts, regulating the operations, and watching over the interests of perhaps a numerous family—to see it lost, worse than lost, in visiting and gaming, in “chambering and wantonness,” is shocking. It is so, let their incomes be as certain, as considerable, or as immense as you will, though by the way they are hardly ever so immense, in reality, as they often appear. But where, on the contrary, they are both moderate and precarious, a conduct of this kind we have no words to stigmatize as it deserves.’

Among elegant accomplishments he reckons dancing (cards he speaks of with no degree of approbation) needle-work, drawing, and music. If a young lady has no turn for the study of the last, he very properly observes, that to be ‘ condemned both to mortify herself, and to punish her acquaintance, by murdering every lesson put into her hands, is a very awkward situation, however much her master may, for the sake of his craft, flatter her and her friends ; assuring them, perhaps with an air of great solemnity, that he never had a better scholar in all his life. If she whose attainments in this kind are but indifferent, could be contented to amuse herself, and those of her own family, now and then, with an air that happened to please them, it were well ; but how does a judicious hearer blush for the poor beginner, when set down by the command of a fond parent to entertain perhaps a large company, as we have often seen, with performing that of which she scarce knows the very rudiments ; while all is disappointment on their part, and, if she has any understanding, confusion on hers !’

In the seventh discourse the author has opened a view of those unbounded fields of literature, in which the female mind may continually expatiate with new pleasure and improvement.

In the eighth, he shews his fair pupils, in the most convincing manner, that their sobriety and virtue, their dignity and importance, their comfort and felicity, in a great measure, depend on their mental acquisitions.

‘ Consider, says he, how many women are lessened, in a discerning eye, by their extravagant attachment to dress and toys, to equipage and ostentation ; in a word, to all the gaudy apparatus of female vanity, together with the endlessly ridiculous,

culous, no less than frequently fatal, consequences, which these draw after them. Consider how trite and childish, sensible men must necessarily deem those arts, that are daily practised on our sex by multitudes of yours; not to speak now of worse enticements. Consider the emptiness, insipidity, and inelegance of their conversation—how contemptible! Above all the rest, consider the jealousy and envy, the mean suspicion and shameful malignity, to which we have seen the female breast enslaved, and frequently on the slightest foundation, frequently on no foundation at all—how debasing! Now from these evils the love of letters, with that liberal cast of thought which they are naturally calculated to give, would, I am well persuaded, be one powerful preservative.

‘A young woman so worthily, and so happily engaged, will not find leisure for unnecessary trifles and idle parade: or if it were possible she should, a conscious superiority will enable her very much to despise them. Endowed with her powers of pleasing, she will not find herself reduced to the little tricks played off by many of her sex. In the company of her friends, she must ever appear with peculiar advantage. In other companies, where she least thinks of appearing, an agreeable tincture of intelligence, an easy correctness of expression, if it is proper for her to take any part in the discourse, will still diffuse themselves. Perhaps too she will deliver herself with a graceful, though modest freedom. Her letters, or any other composition that may fall from her pen, will be read with particular eagerness and approbation; her correspondence will be prized as an honour, and her acquaintance courted as a privilege; attention will hang upon her words, and respect follow in her train. Such a woman will know how to entertain, and charm, beyond the duration of an hour.’

In opposition to this amiable character, which is more particularly described, the author has exhibited the contemptible figure of a decayed beauty, who in the height of her bloom, and the career of her conquests, trusted solely to that bloom, and never dreamt of securing those conquests, such as they were, by any thing more solid and abiding.

‘I think I see her flying to her glass, day after day, to observe whether that flatterer will prove more constant. At first she is astonished, she is shocked, at the stupidity of those men, who can become insensible to a face or a form like hers! But in a little that once soothing glass, which was wont to transport her with the reflected image of herself, begins to withdraw its flatteries too. She is alarmed and depressed. She seeks consolation from some low dependant, who, with a grave face and glozing accent, assures her she is handsomer than
ever;

ever; while the mercenary wretch secretly laughs her to scorn. Every artifice of dress, all the seduction of ornament, is studied and practised with more exquisite solicitude. She views herself on every side: the waste seems repaired. Her spirits rise; she is overjoyed. With renewed expectation she sallies forth: she dances her usual round: some one in pity tells her how well she looks: the evening is past in triumph. She returns home exhausted with the flutter. Next morning the mirror is consulted again. She is pale, sickly; her eyes are sunk; the wrinkles appear—more than ever. Again she is startled, terrified, falls into a rage. The storm bursts on her domestics, spends itself, subsides. The usual methods are tortured, to make her up; and if some new expedient is suggested, that can better disguise nature, and deceive the beholder—what a discovery! Thus between the vicissitudes of hope and fear, of exultation and despondence, on a subject to her weak unfurnished mind the most interesting of all others, she is miserably tossed; till by such repeated and violent perturbation, conspiring with the addition of years, she is consigned over to despair, the heart-overwhelming despair, of being ever praised more for those unhappy charms, which she at length perceives are beyond recovery lost.—What young woman of reflection would not prevent such ridiculous distress? But can you think of any way to prevent it, so efficacious, as the turning betimes your principal attention to your better part?

Female piety is the subject of the two following sermons. The inducements to religion, which are more immediately derived from the situation and circumstances of the female sex, together with those effects, and those exercises of it, which concern women more particularly, are the points to which the author confines his observations.

In the next Discourse he treats of devotion and good works; and in the last, of meekness. He reserved, he says, the consideration of this virtue for his concluding sermon, as believing that meekness, cultivated on Christian principles, is the proper consummation, the highest finishing of female excellence. The subject is important, and the author's observations upon it are excellent: but the limits of our Review will not allow us to extend this article to any greater length: nor, after all, would any reader of taste be satisfied with short quotations from these valuable discourses. Though they are *sermons*, they will afford entertainment to the most lively imaginations. They abound with just and beautiful sentiments, with admirable descriptions of life and manners. They are the productions of an eminent dissenter*: but though writers of this persuasion

* Dr. Fordyce.

have generally distinguished themselves by a peculiar mode of expression, on subjects of piety and devotion ; yet this ingenious author seldom discovers any appearance of this characteristic turn. He writes with ease and elegance ; he allows his young pupils a reasonable freedom ; and he represents Religion in her most attractive form.

IV. *Sermons on various Subjects.* By Thomas Amory. 8vo. Pr. 5s. Becket.

Nothing can be a greater prejudice to religion than a false and unpleasing opinion of the Supreme Being. He who looks upon him as a rigid and inexorable monarch, governing his creatures by severe and arbitrary laws ; aiming at nothing but the advancement of his own glory ; pleasing himself with the mortification of his creatures ; predestinating the greater part of the world to destruction, without regard to their behaviour ; condemning them for a crime which they could neither commit nor prevent ; and inflicting everlasting punishment upon the least violation of his laws : he who forms these false and uncomfortable notions of God, will never worship him without reluctance, nor think of him without horror. The idea will frighten and amaze the imagination, deaden all the activity of the soul, extinguish every spark of devotion, and overwhelm the mind with a load of despair : he will be either like the unprofitable servant, who misrepresented his master as “ an austere man, reaping where he had not sown,” and therefore “ hid his talent in the earth :” or he will be like those evil spirits “ who believe and tremble,” yet never obey. A creature, conscious of his own demerits, will never serve God with pleasure, nor make any vigorous progress in virtue, till he entertains a more favourable opinion of his nature, a hope of his forgiveness, and a dependence on his love.

In order therefore to remove all false and gloomy apprehensions of the divine nature, the author of these Discourses directs our views to the noblest object of contemplation, the goodness of God.

As the subject is important, he examines it with particular attention : he explains the nature of this amiable perfection : he shows that reason and revelation evince the benevolence of the Deity ; he points out many remarkable effects of this benign attribute in the works of creation, providence, and redemption ; he describes its distinguishing properties ; he answers the chief objections which have been urged against it ; and he concludes the whole with practical reflections.

In

In the beginning of the first discourse he opens the subject in the following animated manner :

' This perfection of the Deity I would now engage you to contemplate. A perfection which gives the amiable lustre to the other attributes of God ; rendering his omnipotence, omnipresence, infinite knowledge, and eternity, which separate from this would only excite our wonder and dread, objects of veneration, love, and delight. Almighty, ever present, alwise, unchangeable and everlasting *goodness*, is the noblest object of contemplation, love and adoration to men, angels, and all intelligent beings. To this perfection we have been obliged for our existence, and for all our powers, capacities and objects of good ; the thought of it is the most cheering amidst the wants, uncertainties, and distresses of the present state, and inspires into the bosom of the pious and righteous a tranquillity and joy, which the world cannot give or take away ; this supports their largest hopes for eternity, and brightens the shades of death : and from contemplating this perfection in the light of heaven, and answerably loving, adoring and celebrating the *Father* of the universe, from an entire resemblance to this truly divine quality, and from sharing in the full and everlasting communications of it, is derived the compleat and eternal felicity of angels and saints.'

The consideration of this interesting subject is carried on through a series of sixteen discourses, with great accuracy, perspicuity, and judgment. The reasoning and the reflections of the author are calculated to inspire the reader with exalted and honourable notions of the divine character, and the most lively sentiments of filial affection, gratitude, and joy.

The evidences of a future state, deducible from the frame of our minds, and the present dispensations of Divine Providence ; the necessity of holiness ; the proper temper for enquiring after eternal life ; and Jesus Christ the best guide to everlasting happiness ; are the subjects which the author has discussed in the remaining part of this volume.

V. *Letters written by the late Jonathan Swift, D. D. Dean of St. Patrick's Dublin, and several of his Friends. 'From the Year 1703 to 1740. Published from the Originals ; with Notes explanatory and historical, by John Hawkesworth, L. L. D. In III Vols. 8vo. Pr. 5s. Davis. [Concluded.]*

THIS third volume opens with a letter from Mr. Gay, and a most noble personage now alive, to Dr. Swift. The patronage which that illustrious duchess and the duke her husband

gave to the author of the Beggar's Opera, was so generous and disinterested, that it must transmit their names to future ages with the most distinguished character in the annals of wit and literature. Sorry we are, that we cannot commemorate their praises without recording the madness of party-spirit at the same time; for in the year 1729, the duchess of Queensberry was desired to refrain from coming to court, for no ostensible reason, except soliciting subscriptions for the publication of the second part of the Beggar's Opera, the representation of which on the stage had been prohibited by the lord chamberlain's order. So unheard-of an intimation induced the duke her husband to resign his commission as vice-admiral of Scotland; and neither of them went to court for nineteen years. Thus was the son of the man who had effected that which the greatest princes and politicians of Britain had long wished, but scarcely durst hope for (we mean, a union of the two kingdoms) rewarded for patronizing a worthy man and an ingenious poet. Justice, however, obliges us to mention, that in 1748, her grace being invited back to court, the duke repaired thither likewise, and both of them were most graciously received. The correspondence of her grace with the Dean makes a very conspicuous figure in the volume before us.

With all due deference to the names of Mr. Pope, we must be of opinion that he took more care about what some people call the *one thing needful*, than has been usual for men of genius in the poetical way. 'I had forgot (says Mr. Gay, in a postscript to Dr. Swift) to tell you, that I very lately received a letter from Twickenham, in which was this paragraph: "Motte and another idle fellow, I find, have been writing to the Dean, to get him to give them some copy-right, which surely he will not be so indiscreet as to do, when he knows my design, and has done them two months and more. Surely I should be a proper person to trust the distribution of his works with, than so common a bookseller. Here will be nothing but the ludicrous and little things; none of the political, or any things of consequence, which are wholly at his own disposal. But, at any rate, it would be silly in him to give a copy-right to any, which can only put the manner of publishing them hereafter out of his own and his friend's power into that of mercenaries."

We meet in the course of the Letters before us with several passages of the same kind, which prove that Pope understood much better than Swift, the value both of copy-right and copy-money: we wish we could say, that he did not understand them rather too well; and that he did not sometimes take advantage of the avidity of the public for his works, to make

his readers purchase the same piece twice over with a few trifling alterations, and those generally for the worse.

The second letter in this volume is from Sir William Fownes, who had been lord mayor of Dublin. It relates to the project which Swift had so much at heart for erecting an hospital for idiots, and is drawn up with judgment and precision.

A lady of great quality and fortune, who has been long (if there can be length in life) the patroness of merit, and a mother to the poor, makes a figure in this correspondence which does honour to her sex. The freedom, the candour, the warmth, and friendship, with which she writes, points her out as a correspondent worthy the Dean; and indeed, notwithstanding the high opinion we entertain of his genius, we cannot help thinking her ladyship to be no way inferior to him in the epistolary manner. The two following inimitable letters will more than justify our observation.

‘ Lady B—— G——— to Dr. SWIFT.

London, November the 7th, 1732.

‘ I should have answered yours sooner, but that I every day expected another from you, with your orders to speak to the duke; which I should with great pleasure have obeyed, as it was to serve a friend of yours. Mrs. Floyd is now, thank God, in as good health as I have seen her these many years, though she has still her winter cough hanging upon her; but that, I fear, I must never expect she should be quite free from at this time of day. All my trouble with her now is, to make her drink wine enough, according to the doctor’s order, which is not above three or four glasses, such as are commonly filled at sober houses; and that she makes so great a rout with, so many faces, that there is nobody that did not know her perfectly well, but would extremely suspect she drinks drams in private.

‘ I am sorry to find our tastes so different in the same person; and as every body has a natural partiality to their own opinion, so it is surprising to me to find lady S—— dwindle in your’s, who rises infinitely in mine, the more and the longer I know her. But you say, you will say no more of courts for fear of growing angry; and indeed, I think you are so already, since you level all without knowing them, and seem to think, that none who belongs to a court can act right. I am sure this cannot be really and truly your sense, because it is unjust: and if it is, I shall suspect there is something of your old maxim in it, (which I ever admired and found true) that you must have offended them, because you don’t forgive. I have been about a fortnight from Knowle, and shall next Thursday go

there again for about three weeks, where I shall be ready and willing to receive your commands, who am most faithfully and sincerely yours.

‘ Lady B—— G——— to Dr. SWIFT.

February the 8th, 1732.

‘ I received yours of the 8th of January but last week, so find it has lain long on the road after the date. It was brought me whilst at dinner, that very lady sitting close to me, whom you seem to think such an absolute courtier*. She knew your hand, and enquired much after you, as she always does; but I, finding her name frequently mentioned, not with that kindness I am sure she deserves, put it into my pocket with silence and surprize. Indeed, were it in people’s power, that live in a court with the appearance of favour, to do all they desire for their friends, they might deserve their anger, and be blamed, when it does not happen right to their minds; but that, I believe, never was the case of any one: and in this particular of Mr. Gay, thus far I know, and so far I will answer for, that she was under very great concern, that nothing better could be got for him: the friendship upon all other occasions in her own power, that she shewed him, did not look like a double dealer.

‘ As to that part concerning yourself and her, I suppose, it is my want of comprehension, that I cannot find out why she was to blame to give you advice, when you asked it, that had all the appearance of sincerity, good nature, and right judgment. And if after that, the court did not do what you wanted, and she both believed and wished they would, was it her fault? At least, I cannot find out, that you have hitherto proved it upon her. And though you say, you lamented the hour you had seen her, yet I cannot tell how to suppose that your good sense and justice can impute any thing to her; because it did not fall out just as she endeavoured, and hoped it would.

‘ As to your creed in politics, I will heartily and sincerely subscribe to it.—That I detest avarice in courts; corruption in ministers; schisms in religion; illiterate sawning betrayers of the church in mitres. But at the same time, I prodigiously want an infallible judge, to determine when it is really so: for as I have lived longer in the world, and seen many changes, I know those out of power and place always see the faults of those in, with dreadful large spectacles; and, I dare say, you know many instances of it in lord Oxford’s time. But the strongest

* The countess of S——.

in my memory is, Sir R—— W——, being first pulled to pieces in the year 1720, because the South-Sea did not rise high enough; and since that, he has been to the full as well banged about, because it did rise too high. So experience has taught me, how wrong, unjust, and senseless party-factions are; therefore, I am determined never wholly to believe any side or party against the other; and to shew that I will not, as my friends are in and out of all sides, so my house receives them all together; and those people meet here, that have, and would fight in any other place. Those of them that have great and good qualities and virtues I love and admire; in which number is lady——; and I do like and love her, because I believe, and as far as I am capable of judging, know her to be a wife, discreet, honest and sincere courtier, who will promise no farther than she can perform, and will always perform what she does promise; so, now, you have my creed as to her.

‘I thought I had told you in my last, at least I am sure I designed it, that I desire you would do just as you like about the monument; and then, it will be most undoubtedly approved by your most sincere and faithful servant.’

Mr. Robert Arbuthnot, who appears here as a correspondent of the Dean, was the elder brother to the worthy doctor of that name. He had, when young, followed the fortune of James II. in France; and narrowly escaped being condemned by a court martial for fighting a most infamous Roman catholic fellow, whom that prince had made colonel of a British regiment in the service of France, and who was guilty of the most scandalous peculation by virtue of his command. Mr. Arbuthnot afterwards acted with the fairest of characters as a merchant; and his name made at one time a considerable figure in the house of commons, by his transmitting to his brother the Doctor the banker Belloni's letter relating to the imprisonment of Thompson, the warehouse keeper to the Charitable Corporation, at Rome. The late earl Granville and his mother shine as correspondents of Swift's in this volume, as well as several other noble personages, some of whom are still alive. Mr. Pulteney, the late earl of Bath, is, perhaps, one of the injured characters of the present age. We meet with several of his letters also in this volume, particularly the following.

‘WILLIAM PULTENEY, Esq; to Dr. SWIFT.

‘DEAR SIR,

London, March 11th, 1734-5.

‘I have often desired our friend Pope, when he wrote to you, to allow me a corner of his letter, to assure you of my

most humble service ; but the little man never remembered it and it was not worth troubling you with a letter of my own on so insignificant an occasion.

‘ Your recommending Mr. Lorinan to me, gives me great pleasure and satisfaction, as it is an instance of your kind remembrance and friendship. I promise you, whoever at any time comes to me from you, shall be sure of meeting with the utmost of my endeavours to serve them. I am glad I can acquaint you, Mr. Lorinan has all the success he could expect or wish for : his cause was a good one, and he had the honour of having it greatly attended. When it was over, he asked me, (but in a very modest way) whether it was possible to get him made receiver of the new bishop of Derry’s rents ? I told him, I would try ; I did so, but found it would not succeed, and so dropped it immediately.

‘ What do you say to the bustle made here to prevent the man from being an English bishop, and afterwards allowing him to be a good Christian enough for an Irish one ? Sure, the opposition, or the acquiescence, must have been most abominably scandalous. By what I can learn of Dr. Rundle’s character, (for I am not in the least acquainted with him myself) he is far from being the great and learned man his friends would have the world believe him ; and much farther yet, from the bad man his enemies represent him. Our right reverend brethren continue to dwell together in the strictest political unity ; whether it be like the dew of Hermon upon the hill of Sion, or like the ointment that ran down into Aaron’s beard, and to the skirts of his cloathing, I cannot say ; but I am sure, it is a good joyful thing for the ministers to behold. This has enabled them to prevent any enquiry into the scandalous method of *nominating*, instead of *electing* the sixteen Scotch peers : and these, and they together, make a most dreadful body in that house. We are not quite so bad in our’s ; but I own to you, that I am heartily tired of struggling to no purpose against the corruption that does prevail, and, I see, always will prevail there. Poor Arbuthnot, who grieved to see the wickedness of mankind, and was particularly esteemed of his own countrymen, is dead. He lived the last six months in a bad state of health, and hoping every night would be his last ; not that he endured any bodily pain, but as he was quite weary of the world, and tired with so much bad company. What I have said of the doctor, may perhaps deter you from coming among us ; but if you had any thoughts of visiting England this summer, I can assure you of some friends, who wish to live with you, and know how to value and esteem you.

Among

Among them, there is none that does so, more sincerely than,
 dear Sir, your most obedient humble servant,

WILLIAM PULTENEY.

The reader may easily perceive from the above letter, that Mr. Pulteney was then in the zenith of his opposition to the court, and his memory has suffered for dropping that opposition and accepting of a title. Though we are far from pretending to say, that some personality did not enter into Mr. Pulteney's motives for opposition, yet we are old enough to remember, that had it been carried one degree farther, it must have lost that name, so exasperated was the public at that crisis, when his moderation fixed the proper boundaries between government and subjection. The suffrages of posterity, we make no doubt, will agree with us

The following letter, exclusive of its being a curiosity, is an evidence how high the Dean stood in the private esteem of his superiors, who were far from seeming to approve of his political conduct.

‘ The Archbishop of CASHELL to Dr. SWIFT.

Cashell, May the 5th, 1735:

‘ DEAR SIR,

‘ I have been so unfortunate in all my contests of late, that I am resolv'd to have no more, especially where I am like to be over matched: and as I have some reason to hope what is past will be forgotten, I confess, I did endeavour in my last to put the best colour I could think of upon a very bad cause. My friends judge right of my idleness, but in reality, it has hitherto proceeded from a hurry and confusion, arising from a thousand unlucky unforeseen accidents, rather than mere sloth.

‘ I have but one troublesome affair now upon my hands, which by the help of the prime serjeant I hope soon to get rid of; and then you shall see me a true Irish bishop. Sir James Ware has made a very useful collection of the memorable actions of all my predecessors. He tells us, they were born in such a town of England or Ireland; were consecrated such a year, and if not translated, were buried in their cathedral church, either on the North or South side. From whence I conclude, that a good bishop has nothing more to do than to eat, drink, grow fat, rich, and die; which laudable example, I propose for the remainder of my life to follow: for to tell you the truth, I have for these four or five years past met with so much treachery, baseness, and ingratitude, among mankind, that I can hardly think it incumbent upon any man to endeavour to do good to preserve a generation.

‘ I am

' I am truly concerned at the account you give me of your health. Without doubt a southern ramble will prove the best remedy you can take to recover your flesh ; and I don't know, except in one stage, where you can chuse a road so suited to your circumstances, as from Dublin hither. You have to Kilkenny a turnpike and good inns, at every ten or twelve miles end. From Kilkenny hither is twenty long miles, bad road, and no inn at all : but I have an expedient for you. At the foot of a very high hill, just mid-way, there lives in a neat thatched cabin, a parson, who is not poor ; his wife is allowed to be the best little woman in the world. His chickens are the fattest, and his ale the best in all the country. Besides, the parson has a little cellar of his own, of which he keeps the key, where he always has a hogthead of the best wine that can be got, in bottles well corked, upon their side ; and he cleans, and pulls out the cork better, I think, than Robin. Here I design to meet you with a coach : if you be tired, you shall stay all night ; if not, after dinner, we will set out about four, and be at Cathell by nine ; and, by going through fields and by-ways, which the parson will shew us, we shall escape all the rocky and stony roads that lie between this place and that. I hope you will be so kind as to let me know a post or two before you set out, the very day you will be at Kilkenny, that I may have all things prepared for you. It may be, if you ask him, Cope will come : he will do nothing for me. Therefore, depending upon your positive promise, I shall add no more arguments to persuade you. And am, with the greatest truth, your most faithful and obedient humble servant,

THEO. CASHELL.'

Lord Castledurrow appears in this collection to no great advantage, either as a poet or critic ; nor can we mention the correspondence of the Dean's biographer, the earl of O——, with any high degree of admiration. The 368th letter, which is written by Mr. Pope to that nobleman, is very characteristic of that poet.

' Mr. POPE to the Earl of O——.

' MY LORD.

' After having consoled several times with you on your own illness, and that of our friend's, I now claim some share myself ; for I have been down with a fever, which yet confines me to my chamber. Just before, I wrote a letter to the Dean, full of my heart ; and, among other things, pressed him (which, I must acquaint your lordship, I had done twice before, for near a twelvemonth past) to secure me against that rascal printer, by returning me my letters, which (if he had
valued

valued so much) I promised to send him copies of, merely that the originals might not fall into such ill hands, and thereby a hundred particulars be at his mercy; which would expose me to the misconstruction of many, the malice of some, and the censure, perhaps, of the whole world. A fresh incident made me press this again, which I inclose to you, that you may shew him. The man's declaration, *That he had these two letters of the Dean's from your side the water*, with several others yet lying by, (which I cannot doubt the truth of, because I never had a copy of either) is surely a just cause for my request. Yet, the Dean, answering every other point of my letter, with the utmost expressions of kindness, is silent upon this; and, the third time silent; I begin to fear he has already lent them out of his hands: and, in whatever hands, while they are Irish hands, allow me, my lord, to say, they are in dangerous hands. Weak admirers are as bad as malicious enemies, and operate in these cases alike, to an author's disparagement or uneasiness. I think this I made the Dean, so just a request, that I beg your lordship to second it, by shewing him what I wrote. I told him, as soon as I found myself obliged to publish an edition of letters, to my great sorrow, that I wished to make use of some of these: nor did I think any part of my correspondencies would do me a greater honour, and be really a greater pleasure to me, than what might preserve the memory how well we loved one another. I find the Dean was not quite of the same opinion, or he would not, I think, have denied this. I wish some of those sort of people always about a great man in wit, as well as a great man in power, have not an eye to some little interest in getting the whole of these into their possession: I will venture, however, to say, *they* would not add more credit to the Dean's memory, by *their* management of them, than *I* by *mine*: and if, as I have a great deal of affection for him, I have with it some judgment, at least, I presume, my conduct herein might be better confided in.

‘ Indeed, this silence is so remarkable, it surprises me: I hope in God it is not to be attributed to what he complains of, a want of memory. I would rather suffer from any other cause, than what would be so unhappy to him. My sincere love for this valuable, indeed, incomparable man, will accompany him through life, and pursue his memory, were I to live a hundred lives, as many as his works will live: which are absolutely original, unequalled, unexampled. His humanity, his charity, his condescension, his candour, are equal to his wit; and require as good and true a taste to be equally valued. When all this must die, (this last I mean) I would gladly have
be.n

been the recorder of so great a part of it, as shines in his letters to me, and of which my own are but as so many acknowledgments. But, perhaps, before this reaches your hands, my cares may be over; and Curll, and every body else, may say and lye of me as they will: the Dean, old as he is, may have the task to defend me.'

The truth is, the first publication of Curll's edition of Pope's Literary Correspondence, is happily, perhaps, for his memory, a mystery to this day; and even his best friends have never been able to clear it up. The scope of the above letter is plainly interested, and calculated to get money by a new edition.

Among other of the Dean's friends, we find the name of the chevalier Ramsay. This same chevalier was by birth a Scotchman, and we have seen some most wretched performances of his in poetry. He had the good fortune to be recommended to the author of *Telemachus*, and he assisted in the education of the late pretender's sons; so that a certain party cried him up as a man of learning and genius, to neither of which he had the least pretence, being no better than a tame second-hand, second-rate, writer. The present lord Lyttelton does Swift the honour to rank himself among his friends; and were the Dean alive at this time, we make no doubt he would join with us in saying, that his lordship's correspondence might make the brightest genius proud. Future ages will scarcely believe, that the same person could at the same time, give the highest lustre to the republic of learning and the administration of government.

In what is called the Appendix to this volume, we find an epistolary correspondence between the late very virtuous lord Hyde, better known by the title of lord Cornbury, and David Mallet, Esq; concerning the infamous publication of lord Bolingbroke's Posthumous Works, which had the happy effect in undeceiving the world with regard to his lordship's literary character, which was lively, slight, and inconclusive. Lord Hyde expresses a most noble indignation at that publication, for which we must refer the reader to his own letters. Next follow some letters between the Dean and Mr Pulteney, the countess of Orkney, and other illustrious personages, particularly the second lady Bolingbroke, the dowager-duchess of Hamilton, widow to the duke who was killed in Hyde Park, a woman of great wit and vivacity, and the unfortunate duke of Wharton. We cannot help repeating our wish, that the correspondence between Swift and Miss Vanhomrigh had been suffered to sleep. The publication of the other private letters of the Dean's, which appear towards the end of
this

this volume, though not extremely interesting, are valuable, because they give us a farther insight into his real character.

We shall here take our leave of this edition of Dr. Swift's Epistolary Correspondence, the reviewing of which has given great pleasure to ourselves, and we hope will be attended with some degree of utility to our readers.

VI. *Memoirs of Count Lally, from his embarking for the East Indies, as Commander in Chief of the French Forces in that Country, to his being sent Prisoner of War to England, after the Surrender of Pondichery. Consisting of Pieces written by Himself and Addressed to his Judges, in Answer to the Charges brought against him by the Attorney General of his Most Christian Majesty. Illustrated by a Map of his Military Operations in the East Indies. To which are added Accounts of the prior Part of his Life, his Condemnation, and Execution; with such other Pieces (most of them produced on his Trial) as were thought most necessary to illustrate his civil and military Character.* 8vo. Pr. 4s. Newbery.

THESE Memoirs (for so the French call the law pieces delivered into the courts of justice) are ushered in by a preface giving some account of Mr. Lally before he was sent to the Indies. We learn, that his father was a captain in lord Dillon's regiment, who going over to France upon the capitulation of Limeric, there married a French lady of distinction. His father's merits and his mother's quality, joined to his own handsome person and martial air, placed him at the head of an Irish brigade in the French service, when he was no more than nineteen years of age. His rising genius, at the age of twenty-five, procured him a commission to be executed at the court of Russia; which he discharged with so much address, that it gained him the favour of his king, and a recommendation from the czarina herself. We next find him at the head of a regiment, distinguishing himself at the battle of Fontenoy, and the siege of Bergen-op-zoom. During the rebellion of 1745, he is said to have acted as a spy for the young pretender in England; and being discovered by the duke of Cumberland, to have been ordered to leave the kingdom (we suppose the editor means London) in twenty-four hours, thro' the lenity of the late prince of Wales, who had a slight knowledge of his person, though the duke had given orders for his being seized. Being returned to his command in France, he rose to the character of being one of the bravest and most active officers in that service; and as such was appointed lieutenant-

nant-general and commander in chief of the French settlements in the East Indies, in August 1756.

The chevalier de Soupire acted as major general under him ; and he set sail with three men of war, to be joined with what ships the company could fit out for that purpose, commanded by the count d'Aché, two battalions, and two millions of livres in money. This money and force, according to Lally's own account, fell far short of what had been promised him ; for the situation of the French affairs in Canada determined the ministry to take from him two millions, two battalions, and two men of war ; that is, above one third of the forces it had been originally agreed to give him. The court, however, obliged him to sail ; but Lally complains that d'Aché was so dilatory on his voyage, that the English admiral Stevens, though he sailed three months after him, reached the coast of Coromandel two months before him ; and having joined admiral Pococke, Lally lost the opportunity of becoming master of all the Coromandel coast, and driving the English out of Bengal. The chevalier de Soupire, eight months before Lally's arrival in the East Indies, landed with two millions of money, and two thousand men ; but suffered himself to be governed by Monsieur de Leyrit, governor of Pondichery for the company, who kept him all that time inactive, and thereby wasted the money which the chevalier had brought with him from Europe.

On the 28th of April 1748, the count d'Aché landed count Lally, with his principal officers and some chests of money, at Pondichery ; but next day d'Aché was beat by an English squadron, which remained master of those seas. Notwithstanding this misfortune, if we believe himself, Lally performed wonders ; for he took Culadeor, Fort St. David, and Devi-cottah, and on the 10th of June returned to Pondichery. Here he meditated the conquest of Madras ; but d'Aché was so much afraid of the English, that he refused to favour his march. A money-dispute succeeded between Lally and de Leyrit, and the former was obliged to march his army for subsistence to Tanjore. During this march, d'Aché was again beaten by the English, and retired to Pondichery, which the English threatened to besiege ; upon which Lally, with some difficulty, evacuated Tanjore, and set out for Pondichery ; but in the mean time, contrary to his most earnest entreaties, d'Aché bore away with his squadron for Madagascar, as the English squadron did to Malabar. Soon after Lally took Arcot for the benefit of the company, but could not prevail on Buffy and Mordaun to move from the Decan and Masuli-patnam to assist him in forming the siege of Madras, with any more than a third

third of their forces ; “ And even on their arrival, (says our author) they applied to him (Lally) for a reinforcement of one thousand men, with orders to return to those they had left behind them ; with a view, no doubt, of making war, on their own account, upon the purses of the black princes in their neighbourhood.” Lally refusing to comply with their request, rendered those two officers his enemies ever after. He complains that *Monf. Moracin* would neither obey him or the company, and that *Bussy*, finding him uncorruptible by a vast offer of money to spare him any of his troops to act in the *Decan*, employed part of his treasure in making himself friends at the French court. The money disputes between Lally and *de Leyrit* are renewed ; but the latter being deprived of the company’s receivership, the farmers who succeeded him promised Lally five hundred thousand rupees ; and upon the strength of that promise alone, he was enabled to form the siege of *Madras*, in which he failed by the arrival of an English squadron to its relief. All this while Lally, according to his own representations, was beating the English, tho’ under the disadvantages of wanting ships and money ; and was performing wonders at the head of two thousand seven hundred ill paid men, before a place which was garrisoned by five thousand men, sixteen hundred of whom were regulars, four hundred servants of the company, or inhabitants and invalids fit for service, and three thousand sea-poys, who behind a wall are allowed to be equal to Europeans. To all this we are to add, that *Madras* even in Europe, would pass for a second-hand fortification, and that our valiant Lally defeated the English four times in the field. All these are particulars very different from those represented in our gazettes by authority. He gave the council of *Pondichery* advices from time to time. They told him they would do nothing for him ; upon which he imposed a fine of three hundred and twelve thousand livres upon three of their debachies, or valets de chambre, the poorest of whom was worth a million of livres. How far *Mr. Lally* was justifiable in raising this money, or in searching for grain, which, in that country, is the same as specie, we are not informed ; but it seems very evident that he proceeded with a very high hand, and that both the company’s servants and the other inhabitants complained of his tyranny and cruelties. At last, the count d’*Aché*, on the 17th of September 1759, arrived in sight of *Pondichery*, and sent ashore some men and money, which was given to *Leyrit*. But soon after he returned to *Madagascar*, contrary to the most earnest request of Lally and the company’s servants, who drew up a protest against him.

Mean

Mean while, Lally receiving orders from Europe to examine the administration of the council of Pondichery, and reprimanding them severely for their behaviour, those orders were no sooner published than the council, who had always before lived on good terms with Lally, left him to join with Leyrit, of whom they had always complained; and at the same time Bussy, who had by the same dispatches been named second in command to Lally, found means to disappoint him of the assistance of twelve thousand men under Bassaletzingue, and brought him no more than eighteen hundred blacks, with a most monstrous demand in money. Leyrit owed Lally's troops at that time ten months pay; and the soldiers imagining that Lally had received it, and was about to return to Europe without paying them, entered into a dangerous mutiny, which was quelled with great difficulty. Lally lay then under the walls of Arcot, but being without a single horseman in his army, he could not prevent the English from taking Vandewash.

Upon this bad success, a Jesuit, one father St. Estevan, spirits the soldiers up to a second mutiny, that Bussy might take upon him the command of the army. It appears as if Lally's authority was at this time very low, since he durst not punish the Jesuit. Some particulars which follow, incline us to suspect Mr. Lally's facts; for he entirely omits, that he was at this time at the head of two thousand two hundred Europeans, and between nine and ten thousand blacks; and that colonel Coote, who totally routed him on the twenty-second of January, had no more with him than seventeen hundred Europeans, and about three thousand blacks. He says, that Bussy was the only prisoner made by the English in the action, though they took the chevalier Godeville, quarter-master-general, lieutenant colonel Murphy, and eleven inferior officers, who were all wounded. Lally, who fled with his broken troops in despair to Pondichery, charges his defeat upon the backwardness of his troops, though it is certain that the dispute was long and obstinate, and that he lost a thousand killed and wounded upon the field of battle, in which the English lost also two hundred killed and wounded. He was of opinion, that had the English, immediately after this battle, marched directly against Pondichery, it must directly have fallen into their hands, because there was not a grain of rice nor a magazine in the place. On the 17th of March, while the English were drawing nearer and nearer to Pondichery, by land, their squadron under admiral Cornish appears in the road. Lally orders all the Europeans to be put under arms; but whether to frighten or fight the English, does not appear. The company's servants refuse to leave the castle, or to take the field, for which he banishes

three of them out of Pondichery, and from that time the council seems to have kept no terms with him. Under all those discouragements, Lally persevered in doing wonders against the English, though he does not mention that he was assisted by the periodical rains.

The council of Pondichery disappoints him at first of the assistance of the Misoreans, a people on whom he placed some dependence, but they afterwards proved cowards and traitors. Lally forms a bold scheme for beating up the English quarters; but it miscarries, as usual, by the disobedience of his troops. In short, he was at last obliged to ask conditions for Pondichery, his person being at that time in more danger from the resentment of the inhabitants than the enmity of the English. He was then in a bad state of health, and his intendant was murdered almost before his face by the inhabitants, as he was coming out of the fort.

Such are the heads of the first memoir contained in this collection, entitled, *Journal of Count Lally's Expedition to the East Indies*. To gratify the reader's curiosity, as well as to give him a full idea of count Lally's defence, we shall here transcribe the summary of the whole.

' Now to sum up the whole of count Lally's civil and military conduct, what can be gathered from it?

' It can only be gathered, that, while Monsieur de Leyrit continued to pay count Lally's army, the count, notwithstanding the defeat of the count d'Aché, and the undoubted superiority of the enemy by sea, made himself master of all the places, which that enemy possessed to the south of Pondichery.

' It can only be gathered, that, on Monsieur de Leyrit's ceasing to pay the army, and the count d'Aché's refusing to leave the road of Pondichery, count Lally was obliged to suspend his operations for the space of three months.

' That, in spite of the second defeat of the count d'Aché, and his first desertion of Pondichery after a stay of four months, count Lally, the very day the English squadron quitted the coast to go and winter at Bombay, took the field; made himself master of Arcot, and all the posts occupied by the English to the north of Pondichery; and that he even obliged them to shut themselves up in Madras.

' That with 2700 men he ventured to besiege Madras, a well fortified place, garrisoned by five thousand men, and open to the sea; and was not able to take it.

' That the army, with which the English kept the field, attempted no less than four times to raise the siege of Madras, and was as often repulsed, and compleatly routed.

‘ That, when count Lally found himself under a necessity of raising the siege of Madras on the arrival to its assistance of six ships and six hundred regular troops, the council of Pondichery gave him to understand, after a formal deliberation, that they would give him no manner of assistance, and that his army must find subsistence sword in hand.

‘ That, in spite of the discontent of an army threatening every moment to go over to the enemy, and who mutinied twice on their not being paid, count Lally made himself master of a fort, which till then had passed for impregnable, occupied by the enemy in the inland parts of the country; and that, two months after, he beat this same enemy, who came to attack him under the walls of Vandiwash, of which, as well as that of Arcot, he had before made them raise the siege.

‘ It can only be gathered, that, as soon as the count d’Aché appeared the second time at Pondichery, with a sum of about 440,000 livres, count Lally, in spite of this admiral’s being defeated a third time, and his then totally deserting the coast, after a stay of seven days only, took the field again in quest of the enemy.

‘ That, this enemy having been reinforced by a regiment of regular troops from Europe under the command of colonel Coote, and count Lally, on the contrary, disappointed in his expectation of a reinforcement of 12,000 blacks, which the brother of the sovereign of the country was bringing to him, he could not with an army of 1250 men beat that of the enemy amounting to 2600.

‘ It can only be gathered, that with 1300 Europeans, without any blacks for want of money to pay them, he could not face, in the open field, an enemy of thrice his strength, and, at the same time, beat off a squadron of fourteen vessels of the line blocking up Pondichery, to the assistance of which he again found himself obliged to fly.

‘ That afterwards, his army being reduced to seven hundred regular troops against 15,000 land forces and fourteen men of war of the line, he found himself under the necessity of surrendering to the enemy, after the place he was in had been invested and blocked up for nine months together; and did not surrender, till he had not a grain of rice, or morsel of any other kind of food, left for his garrison, already exhausted by famine and fatigue.

‘ That, after giving ten battles, and taking ten places, all with the same troops against an enemy constantly recruited from Europe, he at length yielded to superior numbers.

‘ That,

* That, from the day of the arrival of messieurs de Buffly and Moracin at Pondichery, and count Lally's refusing to let them have half his troops to join those they had left behind them at their respective commands, in order to make war on their own private accounts, they traversed all his operations; and, with the assistance of two profligate friars, endeavoured to incense the whole settlement against him.

' It can only be gathered, that with four millions of livres there is no making head against seventy five-millions; that with two thousand men there is no making head against five thousand; and that, without a single boat, there is no making head against fourteen ships of the line.

' In a word, it can only be gathered, that the whole council, and all the servants of the company, had no other motive for rising up against count Lally, but his wanting to oblige them to contribute in money to the defence of Pondichery. He had a right to require it, as he had given the example. Besides, these servants owed their fortunes to the company, whereas count Lally sacrificed his to it.

' Is it any way surprising, that, in order to preserve fortunes, which count Lally offered to prove had been fraudulently acquired, those very men, to whom their masters had communicated the complaints exhibited against them by the count, should combine to impeach him, without being able to bring a single proof, of the very same crimes, of which he intended to impeach themselves, and of which he was ready to produce the clearest evidence, and which it was their interest to stifle, or at least invalidate. This is what they have attained by their wicked combinations, and by acting the abominable part of informers and witnesses.'

The Memoirs which follow relate to the facts we have already stated, and can give no great information to the reader. We cannot form any idea of the evidence against him which brought him to the scaffold, but the charge seems to be comprehended in the following letter.

' Letter written from Paris by the Council of Pondichery to the Comptroller General.

' MY LORD,

' Monsieur de Leyrit's bad state of health prevents his waiting on you with the memorial, which you required of us; the abundance of the matter, the order of the facts, the multiplicity of the proofs, have not left us at liberty to abridge them as much as we could wish. Nevertheless, it is but a miniature of the picture, which we have still to draw; but we hope

that this miniature will be sufficient to leave you no room to doubt, on which side truth and justice are to be found.

‘ You will therein see, my lord, to what a degree the council and wretched settlement of the Indies have been oppressed, from first to last, under the authority of a despotick master, ever a stranger to all the laws of prudence, honour, and even humanity.

‘ You will therein observe the prudent behaviour, and perfect submission, of a council, who, in the midst of the insults, the gibbets, and the wheels, with which they were incessantly threatened, supported, to the last, the character of true patriots, and voluntarily sacrificed the last farthing of their fortunes for the common safety, though convinced by sad experience of the bad use that would be made of them.

‘ You will therein see, that, from the moment of count Lally’s arrival, the council was entirely stript of its authority; that monsieur de Lally, alone, ordered and disposed of every thing; and that nothing was left to the council but to obey, even in those things which it disapproved most. That monsieur de Lally is alone accountable for the entire stewardship and administration of both the interior and exterior concerns of the company, since nothing was settled, employed, or expended, without his orders.

‘ That he is accountable for the rents of all the company’s lands, and the revenues of all its territories; that, in the month of October 1758 (five months after his arrival) he broke and annulled the stewardship of the council, in order to let the company’s lands to two private persons, whom he had forbid in writing to pay a farthing to either the council or the governor, though at this time he affected to charge us with the victualling of Pondichery; that he is equally accountable for the effects in the magazines, since he likewise forbid the person entrusted with the care of them to deliver any for the future to the governor’s orders, though it had been heretofore customary with the governor to issue such orders.

‘ That he is accountable for the contributions and revenues of the kingdom of Thiagar, the kingdom of Arcot, and the provinces which depend on it, since he acted as steward in them in the name of a black lord, and received the money arising from these contributions and revenues.

‘ That he is accountable for the excessive taxes which he imposed on both the blacks and the Europeans, the produce of which was paid into his hands.

‘ That he is accountable to his own farmers for what they paid for their leases, since, after draining them of every penny, he, by his own authority, turned them out of their farms,
the

the very moment they were going to send to Pondichery the grain destined by them to victual that place ; putting into their place a black, whom he had a little before by bribery saved from the gallows, and by whom he caused to be sold the provisions on which our safety depended.

‘ That he is accountable for the loss of Pondichery, since it surrendered merely for want of provisions, and he alone had in his power the means of supplying it with them ; namely, money to purchase them ; the fruits of the company’s lands ; the produce of the company’s harvests, and troops to protect that produce.

‘ That he is, likewise, accountable for not having employed the means he had of victualling the place, even after the English had begun to blockade it ; and thereby repairing the faults he had before committed in not supplying it at a properer season.

‘ That he is, moreover, inadmissible in the accusations, which, it is said, he has dared to form ; and ought to be considered as a man dead in law, so far as not to be permitted to act in justice any other part than that of a criminal, since he has gone so far as to suborn false witnesses against those, by whose complaints and depositions against himself he had been alarmed.

‘ You will not find in our Memorial, my lord, an account of all the sums which he remitted to Europe, through the hands of the Danes, the Dutch, and even the English themselves. This matter shall be cleared up hereafter. We have resolved not to mention any facts in this place, but such as are well proved.

‘ Neither have we made any mention of what relates to his military conduct. It would draw us into too long a detail ; and we are, besides, of opinion, that the superior officers, who have been, as well as the soldiers, the witnesses and victims of monsieur de Lally’s conduct and incapacity, have not failed to give an account of it. However, we reserve to ourselves to furnish a simple journal of his military operations, leaving it to men of his own profession to judge of them.

‘ We have only the honour of assuring you, sir, that there are nine capital articles, which prove something more than mere want of capacity. They are as follows.

‘ ARTICLE I. The campaign of Tanjore, coloured with the motive of all others the least suitable to the interest and dignity of the nation, but which favoured the views of monsieur de Lally, as he might sink with impunity the greatest part of the money he expected to derive from it ; and, in fine, the shameful flight from before Tanjore, equally fatal to the honour and interest of the nation.

‘ II. His obstinate refusal to take the necessary steps and precautions to insure success to the siege of Madras, in spite of all the advice and all the representations of those, who had a right to interfere on the occasion; and his conduct during the siege.

‘ III. The separation of his forces, by which he revived the hopes of the English, enabled them to keep the field in spite of us, and even come and attack us during the siege of Vandiwash, with a kind of equality, which, joined to the misconduct of monsieur de Lally, was sufficient to secure them the victory.

‘ IV. His abandoning almost the whole country after this battle, by dispersing his troops; as if he had nothing to do but put them into quarters.

‘ V. His affecting to leave all the frontier places, without a sufficient number of troops or quantity of provisions and ammunition; as if he wanted to make as speedy an end as possible of the tragedy.

‘ VI. His affected negligence in causing provisions to be brought into Pondichery, when pressed to it in the most earnest manner, though he had the means of doing it in his hands; and made a shew of using them.

‘ VII. His refusing to make a proper use of the army of the Mysoreans; his imprudence in keeping them inactive on the glais, to help to consume the rest of our provisions; his endeavours to disgust them; and his proposal to fall upon their camp with his troops.

‘ VIII. His refusal to use any of the methods and expedients proposed to him for succouring the place.

‘ IX. The project formed by him to surrender the place at discretion to the enemy, published under his hand a long time before any thoughts were entertained of capitulating; and put in execution by him alone, without the participation of the council.

‘ It is not, my lord, the desire of revenging the injuries offered to ourselves in particular, and our personal ruin, which animates us in the drawing up of the picture, we take the liberty to lay before you; it is the force of truth; it is the pure dictates of our consciences; it is the general cry; it is the complaints of so many unhappy families, which call upon you, by our voice, for justice on monsieur de Lally; who gluts himself with impunity on their tears and their blood, and triumphs in their ruin, in the face of the whole kingdom, which cries out for vengeance against him.

We are, with profound respect,

My Lord,

Your very humble, &c.

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These are heavy allegations; but they have the less force, as they accuse M. Lally with being deficient in his military capacity, which he certainly was not, unless when under the influence of rage and resentment. The charge of persecution and oppression is better founded, if the following facts with which these Memoirs conclude are true. After his condemnation, the court issued a decree, injoining all persons having any knowledge of the Count's moveable estate, or even papers, to declare to the court what they knew of them by the 20th of June.

‘ This decree made such an impression, that, before the expiration of the term therein limited, no less than 1,400,000 livres worth of his effects were returned into court, great part of which had been left with a gentleman, in such a manner as to furnish no more than a mere surmise that they belonged to Count Lally. But, on breaking open an exterior cover, this surmise appeared to be but too justly grounded, to the no small joy, it may be presumed, of his enemies, as he had defied them to produce the shadow of any fortune he had, except what he had given the minister a minute of; offering, withal, in case they did, to acknowledge himself guilty of all the charges brought against him.’

Upon the whole, it would be too premature to give a positive opinion as to Lally's guilt or innocence: but we have been the more diffuse in our extracts from this work, as it is the only one we know of in the English language, from whence we can form any judgment, either of the situation of the French in the East Indies, previous to the loss of Pondichery, or of the allegations for which this illustrious criminal lost his head, under circumstances of brutality, by order of the French government, which nothing but the most atrocious criminality, or the most infamous cowardice could justify.

VII. *Whitelocke's Notes upon the King's Writt, for choosing Members of Parliament, 13 Car. II. being Disquisitions on the Government of England by King, Lords, and Commons. Published by Charles Morton, M. D. 2 Vols. 4to. Pr. 1 l. 10 s. Sold by T. Cadell, in the Strand.*

WE have always considered the author of this work as one of the most moderate, as well as sensible, chiefs of his party, whether we call it republican or Cromwellian. The learned editor has introduced it with an admirable preface, containing some account of Mr. Whitelocke, collected from his memorials, and the histories and state-papers of the

times. Nothing can fill us with a higher idea of the abilities and credit of sir Bulstrode Whitelocke (so called from his being created by queen Christina of Sweden a knight of the order of Amarantha) than our reflecting, that though he laboured under the displeasure of Cromwell, yet the usurper durst punish him in no other manner than by making him his ambassador to that princess, that he might remove him out of the way of his lawless ambition. To the account which the learned editor has given of his author, we think it proper to add the following particulars.

During the war between England and Holland in 1652, the governing party in England discovered that the king of Denmark had privately assisted his cousins of the Stuart race, and was under certain engagements with the Dutch on that account. This naturally made them turn their eyes upon Christina queen of Sweden, who, notwithstanding her fantastical personal character, gave additional lustre to the memory of her father the great Gustavus Adolphus, as an ally proper to counter-balance his Danish majesty. The government of England was then in the hands of the republic, the members of which were far from beholding Cromwell with a favourable eye. Christina complained of the capture of two rich Guinea ships by the English, on pretence that their cargo was consigned to Dutch merchants; and she sent the vice-president of her council, count Lagerfeldt, both to make remonstrances on that head, and to offer her mediation between England and Holland. Cromwell would gladly have accepted of the mediation, because he wanted a peace; but the English republicans thought it was more for their interest to engage Christina in their quarrel against the Dutch, who had not only obliged his Danish majesty to farm out the toll of the Sound, but had withdrawn the subsidies they had promised to Sweden when Gustavus Adolphus invaded Germany, and rescued the protestant religion there from destruction. The members of the republic pitched upon lord Lisle for this negotiation; but Cromwell set his nomination aside, and Whitelocke was invested with the employment, which he discharged with great abilities.

While Whitelocke remained at the court of Christina, Cromwell assumed the protectorship; and indeed that medley of governments which succeeded to the republic rendered it necessary to call Cromwell or some other person to the helm of affairs. The instrument of government by which he reigned is supposed to have been drawn up by Whitelocke, and it certainly was the best that the temper of the times could admit of. Among the first exercises of Cromwell's government was his sending powers to Sweden, enabling Whitelocke to conclude

an alliance offensive and defensive with that crown. The haughtiness even of the king of Denmark, upon this prospect of an union between England and Sweden, stooped to the sending an ambassador to congratulate Cromwell on his being declared protector. It appears from the state-papers of those times, that Whitelocke's embassy took a favourable turn from that moment. Her Swedish majesty knew how to treat with the ambassador of a powerful prince, but had no idea of the modes of government which had lately prevailed in England. Even Whitelocke himself was much better satisfied with the new, than he had been under the old, authority with which he had been invested; and when he carried Christina the news of Cromwell's having been declared protector, she not only made him sit in her presence, but swore "by God that she regarded both Cromwell and his ambassador more than ever." It is only doing justice to Whitelocke's memory to say, that Cromwell equally esteemed and feared him; and the ambassador of no crowned head ever supported his dignity better than he did. Christina, one of the most punctilious princesses that ever lived, was shocked when the ambassador presented her with his new instructions, at seeing the usurper's name inserted before her own. Whitelocke, however, refused to relax in the smallest circumstances. He told her majesty that he was determined to be treated on the footing of an ambassador from the king of England; and he even carried matters so far, that the court of Sweden compelled the ambassadors of other sovereign princes to comply with the ceremonial he prescribed. At last Whitelocke succeeded in his great point by concluding a league offensive and defensive between Sweden and England, by which Christina obliged herself to admit none of the enemies of Cromwell into Sweden, and to give the English all the satisfaction they desired in matters of commerce.

Though the editor asserts that Whitelocke, on the sixth of June, 1655, resigned the great seal, yet we have some reason for believing that it was in consequence of an order he received from Cromwell, who made him one of the commissioners of the treasury, with an appointment of one thousand pounds a year.—Such are the particulars which we thought proper to mention by way of supplement to Mr. Morton's preface, who has, we think, treated rather too slightly the part which Whitelocke acted under Cromwell. That usurper had formed a scheme for a comprehension of all the protestant powers of Europe in a league, and pressed Whitelocke, with sir Christopher Pack, to carry it to his favourite ally Charles Gustavus king of Sweden. Whitelocke had his reasons for declining this commission. It was however proposed to the Swedish ambassador;

bassador; but Charles disliked it, on account of the animosity he bore to the Dutch. Our editor has forgot to mention that Whitelocke is called sir Bulstrode Whitelocke, in the writs issued for assembling Cromwell's house of lords. As to the other particulars of Whitelocke's life, they are very faithfully and elegantly related in the preface before us. That he was a man of sense and judgment, far superior to almost any one whom he was connected with in government, appears from all his actions. He was what we may call, in law and politics, a constitutional free-thinker. His uncommon knowledge of both is plain, from the spirit with which he behaved and reasoned at the treaty of Uxbridge in 1645; for when Hyde and the king's other commissioners all along took it for granted that the king had a legal power over the militia, Whitelocke, with great modesty and strength of argument, proved (in consequence of a speech he had made three years before in parliament) that it was not entirely settled by the constitution in whose hands that great power ought to be lodged. His advice to Cromwell, either to declare himself king, or to call in Charles, was equally spirited and wise. Though perhaps he had a very indifferent opinion of hereditary right, especially in the persons of the Stuartine race, yet he certainly was a friend to the legal rights of parliaments, and thought that a kingly government, even in the person of Charles, was preferable to the unconstitutional anarchy which then prevailed.

With regard to the work before us, it is plain Whitelocke designed it as a peace-offering to Charles II. to atone for the part he had acted during that prince's exile; and we cannot help blushing when we see so great a man as our author twisting his pen into ridiculous compliments to that prince's person; but Whitelocke is not the only great Englishman who has been reduced to mortifying meannesses of that kind. In other respects, these volumes discover a most amazing variety of learning almost of every kind. The author's manner is pretty singular; for he divides the king's writ for chusing members of parliament into, as it were, one hundred and twenty sermons, which he calls chapters; and every sermon has three or four words of the writ by way of text. As the work extends to a considerable length, we cannot follow the learned author through his ingenious dissertations; at the same time we cannot help admiring the fertility of his brain, which could raise so much literary entertainment from subjects so seemingly barren. We shall, however, gratify our readers with a specimen of sir Bulstrode's manner, from one of the short chapters of his first volume.

Chap. VII. *Defender of the Faith, &c.*

‘ We find antiently in the church, to be ordeined certain advocates of causes, who were called, defenders of the church, as appears by a canon of the councill of Carthage; and by the law of the emperor Charles, who constitutes defenders of the churches, against the powers of secular, and rich men; and another law appointing defenders of the church, and servants of God. From these defenders of the church, who were also called advocates and patrons, came our law word advowson; and the right of patronage in these defenders of the church, to present clerks to ecclesiastical benefices.

‘ The same learned knight, in his epistle to the king before his booke of counsell, remembers the title of God’s vicar, given by pope Eleutherius, to Lucius, our first brittish king: which is also mentioned in severall other authors of our lawe bookes, as a title proper for our kings, and frequently given to them. The Saxon word for it, is, God’s delegate, or vicar of Christ. And the same title of Christ’s vicar, was afterwards taken by king Edgar, in his charter to the monastery of Winchester.

‘ Butt to come a little lower; in a writ of our king R. 2. is this expresseion. We are, and will be defenders of the catholicke faith: the very word, in the present title.

‘ We find also in our records of parliament, the title given to Humphrey duke of Gloucester, of defender of England.

‘ Butt to come to the present title of defender of the faith, in our kings; it arose upon this occasion. The romanists and lutherans in Germany, having some contests upon the pardons, and indulgences graunted by the pope; against the which, divers in Germany, and principally Luther, did preach, write and dispute, in opposition to the pope’s authority, and these bulls. King H. 8. to ingratiate himselfe the more with his holines, and to gaine his favour, when he should have occasion to use it; did write a volume against Luther, in defence of pardons, the papacy, and the seaven sacraments; and sent it to pope Leo the tenth, to Rome, where the original is yett extant in the Vatican. For this most acceptable service, and high desert, a defence of the faith and power of the see of Rome, and that by a kingly pen: it was thought fit by the pope and his cardinals, by a golden bull anno 1521, to conferre upon H. 8. this title of defender of the faith; and it commaunds all christians, that in their directions to him, they should after the word king, adde this, defender of the faith. The bull itselfe is to be seen, in that rare treasury of pretious collections and monuments, the library of my noble friend,

for Thomas Cotton; and the transcript of it in severall printed authors, and historians.

“ Sleidan speaking of this passage, saith, that the pope gave unto the king an honourable name, calling him defender of the church. But that title more properly belongs unto the emperor, who is stiled, defender of the church, and advocate of the church. And it is a part of his oath att his last and most solemne coronatione, which is done by the pope in person; when he swears to be a perpetual defender of the pontifical dignity, and of the church of Rome. And the like was also the solemne oath of the more antient emperours.

“ Some of the old kings of Sicily used titles in their stile, somewhat like to these; as helper, and buckler of the christians; and helper, and defender of the christians.

“ King H. 8. did not long continue his reverence to the pope's authority. Butt failing in his expectation from him, touching the matter of his desired divorce from his wife queen Catherine; king Henry theruppon changed his judgement concerning the pope's supremacy; and by act of parlement, assumed to his crowne the supremacy in all causes, ecclesiasticall as well as temporall; and wholly abolished the pope's power and supremacy in England, enough contrary to the faith of that church. Nevertheless, he still kept his title of defender of the faith; and further added to it by that act of parlement, the high titles of supreame head of the church of England; and left these titles to his son king E. 6. who not only pursued his father's steppes as to the supremacy of the church of Rome, butt as to their doctrine likewise in many points; and began that blessed reformation, whereof posterity enjoyes the benefit. Notwithstanding this difference in faith, yett it was thought fitt for the young king, still to continue that title of defender of the faith, and of supreame head of the church; which descended to his sister queen Mary. Who, although she reconciled her kingdomes to the church of Rome, yett she continued not only the title of defender of the faith; butt likewise for some time, that other title of supreame head of the church, which she afterwards left off; and so did her successors.

“ Her sister queen Elizabeth prosecuted our happy reformation; and wholly abolished the popish power and faith, in her dominions. Yett continued she, and most deservedly, the title of defender of the faith, which she was effectually, in England, Scotland, and Ireland; and further, in Germany, France, and the Netherlands, as their stories wittnes.

“ King James succeeded her, in the pious exercise of this title of defender of the true faith: so did his son king Charles the first, of blessed memory: so doth our present Charles the
second.

second. Though all of them since queen Mary, have discontinued that other title of supream head of the church on earth, as H. 8. used it. And in the first year of queen Mary, when she writs of summons to the parlement, had not that title of supream head of the church; a question was made, whether those writs without that title were legal, or not: and upon deliberation it was resolved, that those writs were legall, notwithstanding that title was omitted; and that the act which gave that stile, was to be construed only affirmatively; without any negative inference, that the stile should not be good without it. Thus, notwithstanding the severall changes of religion and perswasion of faith, yett still the title of defender of the faith was continued. And there can be butt one true faith, which will never be extinguished; though by difference of opinion (whereof we see too much in our time) it may be obscured. Nor do some believe the way to heale our breaches, will be by too much rigour, or imposing; but according to that clemency and tendernes of his majestye's gracious proclamation touching those matters, will be the best means to defend, and increasē the true faith of Christe among us.'

Nothing now remains but that we express our acknowledgements to the learned editor for his public spirit in communicating to the world so valuable a performance. Were his example imitated, in bringing to light many inestimable relics relating to the English history and constitution, which now lie concealed in libraries and archives, we might reasonably expect to see our annals as copious, and our constitution better explained, than that of any nation in Europe.

VIII. *Philosophical Transactions, giving some Account of the present Undertakings, Studies, and Labours of the Ingenious, in many considerable Parts of the World. Vol. LV. For the Year 1765. 4to. Pr. 10s. Davis and Reymers.*

AS many of our readers who are not possessed of the *Philosophical Transactions*, may nevertheless be glad to be acquainted with their contents, we shall give the title of every article contained in this volume; but as some of them cannot be understood without the assistance of the plates referred to, we shall enlarge only on those which are most intelligible, and, at the same time, most generally interesting.

Article I. An account of the *Pholas Conoides*, by J. Parsons, M. D. F. R. S.

This uncommon shell is called by Rumphius, *pholas lignorum*, wood-muscle; but as many other species of shells are found buried

buried in wood, the author of this paper adopts the term *co-noides* as a specific distinction. The specimen herewith communicated to the Society, was one of an infinite number found bedded in the keel of a Spanish ship brought from the West Indies. This shell, consisting of two valves, an anterior and posterior long piece, and an orbicular detached piece forming the base of the cone, is an inch and a half long, and three quarters of an inch thick at the base. The valves are of a dusky white, but of a purple cast towards the base, which appears covered with three white smooth plates. The apex is round and flattish. How these little animals, whose shells are extremely thin, contrive to introduce themselves into the wood, is a question of difficult solution, especially as the base end is always inward, and the hole which opens outward very small. The plate annexed to the account exhibits the shell in four different views.

Art. II. An account of the case of a young lady who drank sea-water for an inflammation and tumour in the upper lip. Communicated by Dr. Lavington, of Tavistock in Devonshire, to John Huxham, M. D. F. R. S.

This young lady drank a pint of sea-water every morning for the space of ten days, when on a sudden she was seized with a violent discharge of the catamenia, followed by a considerable flux of blood from her gums, petechial spots on her neck, and many large livid ones on her legs and arms. These symptoms were succeeded by a continued bleeding at the nose, attended with frequent faintings, in which at last she expired. Her right arm, before she died, was mortified from the elbow to the wrist. Dr. Lavington asks Dr. Huxham, whether a scorbutic state of the animal juices may not be produced by salt water as well as by salt provisions, especially if, as in the present case, it does not pass off freely? To which the latter replied, "In many cases I have known very good effects from a course of sea-water, when drank in pretty large quantities, and long continued; but it was when it purged gently, and now and then puked somewhat. With the thin, tender, and hectic, it seldom agrees. The gross, heavy, and phlegmatic, commonly bear it with advantage. I have known it bring on colical pains, diarrhoea, dysentery, and bloody stools; cough, hectic heats, wasting of the flesh, and an hæmoptoe. It generally renders the body liable to very great constipation, after it hath been drank for a considerable time."—"Sea-salt, adds Dr. Lavington, is a kind of neutral salt that will not pass off thro' the pores of the skin, except perhaps in an ammoniacal state, some of it may." What the doctor means by sea-salt being in an ammoniacal state, we do not comprehend, un-

less he supposes some chemical process in the body, by which the fossil alkali (which in sea-salt is united with the muriatic acid) gives place to the volatile alkali, forming common ammoniac: but this process will be difficult to contrive, because even though the sea-salt should by chance happen to stumble upon a volatile alkali in the body, no change would ensue, there being a stronger affinity between the acid and the fossil alkali, than between it and the volatile. But admitting the process possible, sea-salt, whilst it remains sea-salt, can never be in an ammoniacal state.

Art. III. A letter to the earl of Morton, president of the Royal Society, containing experiments and observations on the agreement between the specific gravities of the several metals, and their colours when united to glass, as well as those of their other proportions. By Edward Delaval, F. R. S. M. A. &c.

The immortal Sir Isaac Newton has shewn, in his *Optics*, that the different colours of natural bodies are produced by the different sizes and densities of their transparent particles; that nearly in proportion to their densities, bodies have their refractive and reflexive powers; and that the least refrangible rays require the greatest power to reflect them. This doctrine is applied by Sir Isaac to transparent bodies only. The design of this very curious letter is to prove that it is equally applicable to opaque bodies, which also reflect the different rays in proportion to their density, the most dense being red, the next orange, yellow, &c. Metallic bodies, being those whose specific gravities are most certainly determined, were deemed by our author most proper for experiment; and in order to reduce them into the smallest particles, and to divest them, as much as possible, of their sulphur, he exposed them separately, with a proper quantity of the purest glass, without any additional ingredient, to the greatest degree of fire they were capable of bearing, without having all colour destroyed. "In this state, says our author, it appears, from a variety of experiments and facts, that they actually do, without any exception, exhibit colours in the order of their densities, as follows:

Gold, — red.
Lead, — orange.
Silver, — yellow.
Copper, — green.
Iron, — blue."

Art. IV. An account of the case of an extraneous body forced into the lungs. By William Martin, esq. of Shadwell.

One of the maid-servants of this gentleman, attempting to speak in the act of deglutition, forced a crust of bread into the larynx,

larynx, where, notwithstanding constant and violent efforts, it remained immoveable. In a few hours she became deprived of sense and speech, was grealy convulsed, and breathed with much difficulty. She continued in a very languid state for some days, complaining of violent pain near the pit of her stomach, whence it was conjectured that the crust of bread had made its way into one of the lobes of the lungs. She was twice bled in the beginning, which relieved her breathing for a time. On the eleventh day she was seized with a nausea and cough, and discharged by the mouth a quantity of bloody matter, in which the crust of bread, about the size and shape of a filbert, was happily entangled; after which her speech immediately returned, and her pain gradually ceased.

Art. V. An account of an earthquake felt at Lisbon, December 26, 1764; in a letter to the Reverend Samuel Chandler, D. D. F. R. S.

This shock was preceded by a violent storm of wind, thunder, lightning, and rain, and followed by a dead calm of about an hour. It continued only an instant, but differed from their former earthquakes, in being a sudden perpendicular heaving up. The author subjoins to his account the following invention for determining the strength and direction of future earthquakes: "Take, says he, a vessel, making the portion of a sphere of three or four feet diameter; place it on a ground floor; dust it all over on the inside with a barber's puff, and then pour some water gently into it. Upon the smallest tremor the water will wash the flour from the parts of the vessel upon which it rises, and will of consequence mark the direction and height of the shock." In case, however, of a perpendicular heaving, like that above mentioned, this invention would answer no purpose.

Art VI. An account of the white negro shewn before the Royal Society: in a letter to the earl of Morton, from James Parsons, M. D. &c.

It appears from this letter that the boy was actually born of black parents, and that there have been many instances of the like nature.

Art. VII. An account of an improvement made by Mr. Peter Dollond in his new telescopes: in a letter to James Short, M. A. F. R. S. with a letter of Mr. Short to the Reverend Thomas Birch, D. D. Secret. R. S.

A late improvement in the compound object-glasses of refracting telescopes, consists in correcting the dissipation of the rays of light in object-glasses, and the aberrations of the spherical surfaces, by combining mediums of different refractive qualities, and the contrary refractions of two lenses made of the different

different mediums. This improvement having succeeded so well with concave glasses, the author was led to suppose that it might answer equally with convex ones. He found after a few trials that it was practicable, and in a short time finished an object-glass of five feet focal length, with an aperture of three inches three-fourths, composed of two convex lenses of crown-glass, and one concave of white flint-glass; and he has since completed one of three feet and a half focal length, with the same aperture of three inches and three fourths. Mr. Short, in his letter to Dr. Birch, certifies his having seen this last mentioned telescope, and that he tried it with a magnifying power of one hundred and fifty times, and found the image distinct, bright, and free from colours.

Art. VIII. Some account of a salt found on the Pic of Teneriffe, by W. Heberden, M. D. F. R. S.

Which salt happens to be no other than the fossil alkali, namely, that which, with the marine acid, forms sea-salt; with the vitriolic, Glauber's salt, &c. and which is found native in many other parts of the world.

Art. IX. Short and easy methods for finding, *1^{mo}*, the quantity of time contained in any given number of mean lunations. *2^{do}*, The number of mean lunations contained in any given quantity of time. *3^{to}*, The number of Troy pounds in any given number of Avoirdupoise pounds, and *vice versa*. *4^{to}*, The quantity and weight of water contained in a full pipe of any given height, and diameter of bore; and consequently, to find what degree of power would be required to work a common pump, or any other hydraulic engine, when the diameter of the pump-bore, and the height to which the water is to be raised therein, are given. Communicated by Mr. James Ferguson, F. R. S.

As Mr. Ferguson was just finishing a table for shewing the quantity of time contained in any given number of mean lunations, he was visited by Mr. Rives, of the Inner Temple, who told him he was sorry he had not come sooner, as he could have shewn him a much shorter method of computation; which was, to reduce the odd hours, minutes, seconds, and thirds, &c. above the integral days of a lunation, into the decimal parts of a day; which number of days and decimal parts, being nine times added together, will be equal to the time contained in nine mean lunations, and thence the time contained in any given number may be found as follows. The mean lunation is 29 days, 12 hours, 44', 3'', 2''', 58''''.

Lun.	Days.	Decim of a day.
1	29.	53059085108
2	59.	06118170216
3	88.	59177255324
4	118.	12236340432
5	147.	65295425540
6	177.	18354510648
7	206.	71413595756
8	236.	24472680864
9	265.	77531765972

For tens of lunations, remove the decimal point one place forward; for hundreds, two; thousands, three, &c. and reduce the remaining decimals into hours, minutes, &c. by the common method.

Example.

In 74212 mean lunations, how many days, hours, &c. ♀

Lun.	Days.	Decim. of a day.
70000	2067141.	35957550
4000	118122.	36340432
200	5906.	118170216
10	295.	3059085108
2	59.	06118170216
74212	2191524.	20824034896

Answer. 2191524 days, 4 hours, 59 minutes, 51 seconds, 57⁰⁰⁰/₁₀₀₀ thirds.

By reversing this method, Mr. Ferguson has formed a table shewing the number of mean lunations contained in any given quantity of time, and has likewise applied it to two other purposes, viz. to find the number of Troy pounds, &c. as expressed in the title of this article.

Art. X. A recommendation of Hadley's quadrant for surveying, especially the surveying of harbours; together with a particular application of it to pilotage. By the Rev. John Michelle, B. D. F. R. S.

The quadrant here recommended is well known, as an instrument in common use for taking altitudes at sea. The author of this paper is of opinion, that it may be applied with great advantage to other purposes, particularly the surveying
of

of harbours, or such sands as lie within sight of land, it being generally in the power of a single observer, in a boat, to determine the situation of any place, by taking the angles subtended by two or three pairs of objects upon the shore; but it will be better to have another observer at the same time on shore, stationed at one of the objects, in order to observe the angle subtended by the boat and the other object. Thus the two angles in a plain triangle, and the distance between the two objects as the base being obtained, the whole triangle, and the situation of every part of it, will follow. With regard to the use of this quadrant in piloting ships into harbours, it is founded on the known property of the circle, that angles in the same segment are equal to each other; but in order to apply this to practice, it is necessary to have charts so constructed as to express the angles subtended by given objects, by means of which, together with the bearings, a ship may at any time know her situation. This the author illustrates, by an example of a ship entering the mouth of the Humber, of which, however, it is impossible to give an adequate idea without the chart referred to.

Art. XI. An uncommon anatomical observation, addressed to the Royal Society, by John Baptist Paitoni, physician at Venice. Translated from the Italian.

A woman, aged 25, subject to a convulsive cough, shortness of breath, and copious menstrual discharge, otherwise healthy, dancing and singing more violently than usual, dropped suddenly into the arms of one of her companions, and immediately expired. On opening the body, the right lobe of the lungs was found wanting, and in its place a bag containing a serous fluid, in figure, colour, and substance, resembling a cuttle-fish. The doctor ascribes her sudden death to the bursting of the bag which contained this serous substance, as he is pleased to term it; by which means, the sound lobe being hindered by the serous matter from performing its office, a suffocation ensued. In assigning this cause of her death, the doctor seems to have forgot that the right and left cavity of the thorax have no communication with each other, and that therefore the bursting of this bag could not possibly impede the action of the left lobe: besides, it appears, from his own account, that the bag was entire when the body was opened. Satisfied with this extraordinary phenomenon, he seems to have neglected to open the pericardium, which if he had done, probably the true cause of her death might have appeared.

Art. XII. An account of a new improvement of the portable barometer. By Edward Spry, M. D. of Totnes, Devonshire. In a letter to the president.

This account is, in fact, no account at all ; it being impossible, from the doctor's letter, to form any idea of the construction of the instrument. To what purpose it was published we are at a loss to conjecture.

Art XIII A letter from Mr. Woolcombe, surgeon at Plymouth-Dock, to Dr. Huxham, containing the case of a locked jaw.

The only thing remarkable in this case, is, that the patient died, with a locked jaw, on the third day of her illness, without any apparent cause either of that symptom or of her death. She had indeed, about eight days before, run a rusty nail into the sole of her foot ; but the wound had been healed four days before she was taken ill. The other symptoms of her indisposition were, an oppression at her breast, a slight pain in her side, and a little difficulty in swallowing.

Art. XIV. A description of a beautiful Chinese pheasant, the feathers and drawing of which were sent from Canton to John Fothergill, M. D. F. R. S. By Mr. George Edwards, F. R. S.

The species of pheasant here described is the Argus, the largest of that genus yet known, being equal in size to a full-grown turkey-cock. It is a native of the northern provinces of China. Its plumage is extremely beautiful, of which it is impossible to give any idea without transcribing the whole article.

Art XV. A catalogue of fifty plants from Chelsea garden, &c.

Art. XVI. A course of experiments to ascertain the specific buoyancy of cork in different waters : the respective weights and buoyancy of salt water and fresh water ; and for determining the exact weight of human and other bodies in fluids. By John Wilkinson, M. D. F. R. S. of London and Gottingen.

Experiment 1. Weighing separately six cubic inches of cork, their medium weight is $46\frac{1}{2}$ grains. *Exp. 2.* A float, formed of four of these cubes, weighing together 190 grains, supports, in fresh water, 916 grains of lead ; for a medallion of two ounces, fastened to the float by a wire weighing eight grains, was found to weigh in the water exactly 44 grains. But, if we comprehend the experiment, the doctor has forgot in his calculation the weight of the wire, which, being added to the number of grains in two ounces, makes 968, and thence subtracting 44, there remains 924, the number of grains supported by the cork. The doctor's mistake seems confirmed in *Exp. 3.* where it appears that, after being immersed forty-eight hours, the buoyant power of the float, instead of decreasing, had increased two grains, for it now supports 918. Nevertheless, after being immersed forty-eight hours longer, it would support

support only 905. The doctor was somewhat surprized at this fluctuation; and well he might: but if he will change the number 916 to 924, he will find the decrease of buoyancy from 24 to 18, and thence to 5, according to the time of immersion, not in the least surprizing. *Exp. 4.* The same float, in sea-water, supports 954 grains; after forty-eight hours immersion, 938; and after seventy-six hours in salt water, being again tried in fresh water, it supports 923 grains, another confirmation of the mistake above mentioned. *Exp. 5.* A float weighing $234\frac{1}{2}$ grains, supports in sea-water a leaden medallion of 1048 grains, but after forty-eight hours immersion loses 24 grains of its power. *Experiments 6, 7, 8, 9.* being of a similar nature with the former, we proceed to the 10th, which shews that a man of five feet two inches, weighing 104 pounds, whose waist measured two feet ten inches, required 12 ounces, 5 drachms, and 2 scruples, or 6100 grains of cork, tied about his neck and breast, to support him from sinking in fresh water. Now according to the second experiment, supposing the calculation right, 6100 grains of cork being equal to $163\frac{3}{37}$ cubic inches, should support 63 ounces, 5 drachms, 8 grains, which must therefore be the weight of the man in water.

Art. XVII. An account of the disease called Ergot, in French, from its supposed cause, viz. vitiated rye. In a letter from Dr. Tissot of Lausanne, to George Baker, M. D. F. R. S. communicated in a letter from Dr. Baker to the Reverend Thomas Birch, D. D. Sec. R. S.

Dr Baker observing, in Dr. Tissot's *Avis au Peuple*, a disease mentioned under the title of *Ergot*, the symptoms of which were similar to that which so terribly afflicted the poor family at Wattisham in Suffolk in the year 1762, wrote to M. Tissot, requesting to be informed of what had fallen under his own knowlege relative to that disease. To this the doctor returns a long Latin epistle, in which he first informs him, that what relates to the disease in question was not his, but the addition of the French editor. To satisfy his correspondent, however, he gives him a long history of the Ergot, extracted from various authors, but without a single word from his own knowlege. M. Sauvages, in his *Nosologia Methodica*, denominates this disease *Necrosis*, and defines it thus; *Est morbus chronicus, in quo artus, ut pedes, manusve post stuporem & dolorem, ut plurimum sine tumore arescunt, exsiccantur, & sensu, motuque amissis sponte ut plurimum à corpore secedunt.*

Art. XVIII. Observations for settling the proportion which the decrease of heat bears to the height of situation. Extracted from a letter of Thomas Heberden, M. D. F. R. S. to William Heberden, M. D. F. R. S.

From these observations it appears, that in ascending the mountain called Pico Ruivo (the perpendicular height of which, above the surface of the sea, is computed to be 5141 English feet) the decrease of heat by Fahrenheit's thermometer was nearly in proportion of one degree for every 190 feet of elevation. We think the doctor might as well have mentioned the part of the globe where these observations were made, as it may be supposed that there are some people so ignorant as to be unacquainted with the mountain Pico Ruivo.

Art. XIX. An account of a stone voided, without help, from the bladder of a woman at Bury. Communicated by William Heberden, M. D. F. R. S.

This stone was in length $3\frac{1}{4}$ inches; in circumference, $4\frac{3}{4}$ inches; and in weight, 2 ounces, 2 drachms, 24 grains. The woman being very poor, had not the least assistance from art or medicine. She had been afflicted with symptoms of the stone for about twelve years before this came away, which happened in the sixty-seventh year of her age.

Art. XX. A letter from John Bevis, M. D. to the Reverend Thomas Birch, D. D. Sec. Containing astronomical observations, made at Vienna, by the Reverend Father Joseph Liefganig.

This Reverend Father was appointed to the observatory of the Jesuits college at Vienna in the year 1754, where he possesses a number of fine astronomical instruments. He has the character of being a man of singular abilities; and the observations which, by his correspondent Dr. Bevis, are here laid before the Society, seem to have been made with great accuracy and attention; but they are incapable of abridgment.

Art. XXI. An account of the case of a supposed hydrophobia. In a letter to the Reverend Thomas Birch, Secretary, from the President.

His Lordship having seen, in the Public Advertiser of the 22d of June, 1764, an account of a person at Padua having been cured of an hydrophobia by draughts of vinegar, wrote to Venice to be informed of the truth, and received for answer that it was all a mistake.

Art. XXII. Two theorems, by Edward Waring, M. A. Lucasian professor of mathematics in Cambridge, and F. R. S. in a letter to the President.

Unintelligible, without the figures referred to.

[*To be continued.*]

IX. *The Way to Things by Words, and to Words by Things; being a Sketch of an Attempt at the Retrieval of the Antient Celtic, or, Primitive Language of Europe. To which is added, a succinct Account of the Sanscort, or Learned Language of the Bramins. Also two Essays, the one on the Origin of the Musical Wails at Christmas. The other on the Real Secret of the Free Masons.* 8vo. Pr. 2s. 6d. Davis and Reymers.

THIS very sensible author seems to think, that there was formerly in Europe an universal elementary language, which, on account of the extent of territory, might properly be called the Celtic; and that in the simplicity of its origin it must have been purely monosyllabic. Though we concur with him in this opinion, yet we are sorry to observe the contempt into which etymological knowledge is fallen, even with some men of learning. This gentleman, however, and the friends of such studies, are not to be discouraged by censure and ridicule that arise only from an ignorance of the subject, because nothing can be more plain than the radical affinity between the different languages which now exist not only in Europe, but in Asia. The Greek, the Roman, and even the old Tuscan language can be considered only as modern, when we investigate their affinity with the language spoken by the people who bid the fairest to be the unmixed progeny of the ancient Celts, and are descended from the old Caledonians, who were settled towards the western coasts of Scotland. We have * already mentioned the opinion of the famous Leibnitz on that subject; and to confirm it, we have been assured by gentlemen of learning and candour, that the language spoken in those parts is more monosyllabic than that of either the Welsh or the Irish. ‘My chief attention, says our ingenious author, was to discover and establish, on a satisfactory authority, those Celtic primitives precisely at their point of divergence into other languages, before the adventitious variations, by syllabic combination, by convertibility of sound, and other incident disguises, render it extremely difficult, if not impossible, to ascertain them. Proceeding on this principle, had my successes, or what I took for successes, been no more than a few, I should naturally have ascribed them to a fortuitous concurrence of similar sounds, such as must be inevitable in the small number of the primitives: but when, without the least idea of systematically forcing derivations, and rather constantly on my guard against that common illusion of the imagination, from which one is apt to find, in a research, whatever one wishes to find, I observed, that

* See vol. xvii. p. 370.

many words, many proper names, received a reasonable, clear, satisfactory signification, from this method of tracing them to their roots, of which also a number of those words and names re-actively contributed to fix the genuineness; so great an harmony of words and things, so much coherence, appeared to me to form such a presumptive proof of the rectitude of my analysis, as would justify my wishes of submitting it to the judgment of others, who, while naturally less partial to it than myself, would also disdain the idea of expecting, in a subject of this nature, the equivalent of mathematical demonstration.

‘It was not then on a few seemingly happy, or at the best, rather frivolous than ingenious hits of derivation, that I presumed to rest any favourable opinion I might have of the justness of my principles of analytical operation; but on such a multitude of concurrences of sense, of sound, of analogy, and of history, that it was difficult for me to reject the light they united to offer me, or to take it for a mere *ignis fatuus* of the imagination.’

Though this is writing like a man of sense and candour, yet we can by no means approve of the confused, inconclusive, and arbitrary state in which his performance presents itself. After informing us why he set out with the investigation of the names of the heathen gods, which he resolves into Celtic primitives, “I wish, says he, I could as easily excuse the arbitrary manner in which the interpretations of those names are presented, without particularising the analysis, for the reader to judge of the degree of its validity. For, as they now stand, they appear to require such an implicit faith, as it would be the absurdest impudence in me to expect. This objection, so very natural, so very just, it has not been in my power intirely to remove, for the reason of imperfection precedently hinted; but I hope it will appear, that I have in some measure obviated any suspicion of my candor, by the little of the analysis, and method of operation, into which it has been possible for me to enter.

‘I have also given, by way of specimen,’ the etymologies of a few words in our actual current language, formed on the same rules as the others, and like them reducible to their common Celtic origin. I entirely submit them to the reader’s own judgment. His own reason is all the authority I pretend or wish to have. If I had any other, I should disdain the advantage.

In the body of the work, these theological etymologies are exhibited in so unauthenticated a manner, that we are tempted sometimes to believe the author in jest, and that he means only to ridicule etymological learning. The reader shall judge from
the

the following specimen, which we can call no better than a species of ingenious extravagance.

‘ *Rhea. Justice*; from the *Ray*, which was the circle drawn round persons arrested or arraigned in the name of justice, of which in those days religion was the parent, and incorporated with it. Out of this *ray* or *circle* it was the highest of all crimes to escape, or to transgress it till delivered by justice. This was called,

‘ *Ray-ligio*. The being *bound* by the *Ray**. At this very instant, a custom somewhat analogous to this exists in Arabia: a circle is described round a *prisoner of war*, which he must not

* ‘ Hence also the *true*, or very likely to be *true*, foundation of the word SUPERSTITION. The *Druids* or *Magi*, for they are undoubtedly synonymous, had annexed to the transgression of *Ray* or *Circle* of justice, the terrors of imps or spirits, that would run away with the *impious* transgressors of that holy circle. But when in Italy, or other countries once subject to the druidical law, these fears became exploded, and the *ray-ligion* supplanted by other forms of theology and law, the SUPERSTITION, or continuing to *stand* on the *spot*, inclosed by the *ray* or circle, became a reproach, or was at least accepted in a bad sense. Here you have also the most probable origin of the MAGIC CIRCLE; and the *wand* of the *Magician* was nothing but the *bough* used in the arrest; a custom preserved to this moment in the constable’s staff, and sheriff’s wand. Here also occurs, perhaps, the true primitive reason why jurymen, being once charged with the prisoner, could not depart till they had acquitted or condemned him. The trial being in the open air, and the culprit being under no confinement but of the *superstition* of the *Ray*, or circle of justice, by which he was *ray-ligiously* bound, that bond subsisted no longer on him, after his jury had once taken cognizance of his case: their departure then was considered as a termination of procedure, and the prisoner was *ipso facto*, at liberty: thence the necessity of immediate decision. The great merit of king Alfred was not his creating, but his restoring the antient laws of Britain, under such necessary modifications as the change of circumstances, and religion required. There is, in general, great injustice done to those times, supposed barbarous, which preceded the Roman invasion. The Romans corrupted, but did not civilize Britain, and substituted laws far from preferable to those they abrogated. What volumes have not been written on the feudal tenures, while hardly any thing is said of the allodial ones, which were the laws of Druidism, and to which we returned on the extinction of military tyranny?’

quit, till he has satisfied the person who took him. Nay, a party of his own people or tribe, cannot rescue him; so sacred is this *circle*, which they call the *ray*, held. You may see the account at large, in prince Cantimir's history of Turkey, page 165. However, from this Ray, you have Rhea, *Rheus*, Rhetor, the *Puſſat* of Lycurgus (whose name by the by, in the Celtic, is a *maker of Laws*) and most probably, *arrest*; *arraign*, (*at-ray-in*) This ray being our bar, when justice was administered by the Druids on the spot, in the open air, *sub-dio*, as it was many ages at Athens.'

Such readers as are fond of this kind of learning may be here amply gratified. The author sometimes writes with great conviction, and sometimes we are amazed that a person of his good sense should study himself into bigotry and enthusiasm. The utmost that can be allowed upon the subject is, that the Latin and Greek language, as we have already observed, are radically Celtic; but to derive the words *cardinal*, *deacon*, *curate*, *holidays*, and many others, whose intermediate originations are well known, immediately from Celtic radicals, is, we think, going too far. Our author will not even allow the *Iliad* and *Odyssey* of Homer to be originally Greek poems, but translations from the Celtic. 'They do not (says he) only bear the Celtic stamp of Celtic words, but of Celtic manners, such as never got any footing in Greece' By this way of reasoning all the books of Moses, which carry evident marks of simplicity of living and plainness of manners, are Celtic translations likewise. "I am (continues he) strongly inclined to think the *Iliad* and *Odyssey* a Celto-Etruscan poem, composed at a time, that the Celtic language and manners were uniformly spread over the whole west of Europe, many ages before the foundation of Rome. To build such an opinion on nothing but remote analogies of names, or uncertain traditions, would be indeed ridiculous; but at the same time, no severity of judgment prescribes an absolute rejection of etymologies, while you allow them no more weight than they deserve. It is then with all the diffidence due to such an auxiliary argument, that I offer the following few out of many words, which I trace out of that Greek poem into the Celtic.

' *Troy*. A generical name for a town, which at this moment is current in the north-west of Europe,

' *Ilion*. Not the name of a town: but the seat of war: thence Troy took its other name, The word *Pergamum* signifies a walled town.

' *Dardanus*. The supreme Lord.

' *Assaracus*. A Charioteer.

' *Ilus*.

* *Ilus.* A warrior.

* *Hector.* Valiant in battle. Plato, departing from his own rules, derives it from *Εχω*, to possess. Can any thing be more forced?

* *Ajax.* The constant fighter.

* *Lestrigones.* Eaters of the slain,

* *Achilles.* The strong in war.

* *Sarpedon.* A leader of bands of foot.

* As for those names which carry their meaning with them in the Greek, they were most probably translated by the Greek poet from the Celtic ones, which, by that means, were lost. But what is something yet more in favour of this opinion, the name of Homer itself is not a proper name, but a general one, for Bard or MAN of SONG.'

We think this author has done his cause no service by these bold conjectures. All that he ought to have contended for was, that these words were grecicised from Celtic roots, and it would be no difficult matter to prove that the like adoptions from this radical language prevail in all the tongues spoken in Europe. Our limits will not permit us to enlarge any farther on this very singular work, from the perusal of which, whatever the author's aim may be, the reader will find great entertainment, and, if he is addicted to those studies, much information.

X. *An Inquiry into the Merits of a Method of Inoculating the Small-Pox, which is now practised in several Counties of England.* By George Baker, M. D. F. R. S. 8vo. Pr. 1s. 6d. Doddsley.

IT is well known that in some of the southern counties of this kingdom, the practice of inoculation hath lately been attended with amazing success, and that the method of treatment in those counties, differs considerably from the general practice in other parts. Doctor Baker therefore, partly to gratify his curiosity, and partly in hopes of procuring some information which might be of use to him as a physician, has been at some pains to discover the cause of this successful practice, and in this pamphlet favours the world with the result of his inquiries. As a method so constantly successful cannot be too universally diffused, we shall give the doctor's account of it in his own words.

* All persons are obliged to go through a strict preparatory regimen for a fortnight before the operation is performed. During this course, every kind of animal food,
milk

milk only excepted, and all fermented liquors and spices are forbidden. Fruit of all sorts is allowed, except only on those days when a purging medicine is taken. In this fortnight of preparation, a dose of a powder is ordered to be taken, at bedtime, three several times; and on the following mornings a dose of purging salt. To children only three doses of the powder are given, without any purging salt. The composition of this powder is industriously kept a secret. But that it consists partly of a mercurial preparation, is demonstrated by its having made the gums of several people sore, and even salivated others. The months of May, June, July, and August, are preferred as the most seasonable for inoculation. But healthy people are inoculated at any season of the year indifferently. The autumn is held to be the worst season; and an aguish habit the least proper for this operation. No objection is made to any one on account of what is vulgarly called a scorbutic habit of body, or bad blood. The appearance of the blood is not looked upon to be of any consequence, or to be a certain criterion of a good or bad state of health. 'The person to be inoculated, on his arrival at the house, used for this purpose, is carried into a public room, where very probably he may meet a large company assembled, under the several stages of the small-pox. The operator then opens a pustule of one of the company, chusing one where the matter is in a crude state; and then just raises up the cuticle on the outer part of the arm, where it is thickest, with his moist lancet. This done, he only presseth down the raised cuticle with his finger, and applieth neither plaister, nor bandage. What is extremely remarkable, he frequently inoculates people with the *moisture* taken from the arm before the eruption of the small-pox, nay within four days after the operation has been performed. And, I am informed, at present he gives the preference to this method. He has attempted to inoculate by means of the blood; but without success. On the night following the operation, the patient takes a pill. This medicine is repeated every other night, until the fever comes on. All this time moderate exercise in the air is strongly recommended.' In three days after the operation, if it has succeeded, there appears on the incision, a spot, like a flea-bite, not as yet above the skin. This spot by degrees rises to a red pimple, and then becomes a bladder full of clear lymph. This advanceth to maturation like the variolous pustules, but is the last which falleth off. In proportion as the discoloration round the place of incision is greater, the less quantity of eruption is expected; and therefore whenever only a small discoloured circle is observed, purging medicines stronger than ordinary,

and

and more frequently repeated, are held to be necessary. There never is any sore in the arm, or discharge; but invariably a large pustule. The preparatory diet is still continued. If the fever remains some hours without any tendency to perspiration, some acid drops are administered, the effect of which is to bring on a profuse sweat. But in some cases where the fever is very high, a powder, or pill, still more powerful, is given. —In general, during the burning heat of the fever, the inoculator gives cold water. But, the perspiration beginning, he orders warm baum-tea, or thin water-gruel. As soon as the sweat abates, the eruption having made its first appearance, he obliges every body to get up, to walk about the house, or into the garden. From this time to the turn of the disease he gives milk gruel *ad libitum*. On the day following the first appearance of an opaque spot on the pustules, to grown people he gives one ounce of Glauber's salt. To children he gives a dose of it proportioned to their age. Then, if the eruption be small, he allows them to eat a little boiled mutton, and toast and butter, and to drink small beer. But in case of a large eruption, he gives them, on the third day after their having taken the first dose, another dose of the same salt, and confines them to the diet ordered during the preparation.'

This operator says, that, in general, the lower the patient is reduced, the more favourable is the disease. He has also several times inoculated the measles, which he does by wetting his lancet with the fluid which in that disease flows from the eyes. In ten years practice, to August 11, 1765, this inoculator had not lost one single patient; and according to the best information that doctor Baker could procure, out of seventeen thousand which have been inoculated according to this method, not more than five or six have died. If so, the practice of inoculation is so far from being attended with any danger, that, on the contrary, it should seem rather to preserve the life of many, who, in the common course of nature, would otherwise have died in the time. Doctor Baker is of opinion, and we think very justly, that the great success of this method is to be attributed chiefly to the free use of cold air, in which these gentlemen indulge their patients to a much greater degree than has hitherto been allowed; and, in the subsequent part of his pamphlet, he proves that in this practice they are justified by the opinion of the great Sydenham, who, in treating the small-pox, inclined more and more to the cool regimen, in proportion as he advanced in life, and consequently acquired more experience.

XI. *An Account of the Preparation and Management necessary to Inoculation. By Mr. James Burges. The Second Edition, with large Additions and Improvements. 8vo. Pr. 3s. Vaillant.*

THE first edition of this performance was printed in 1754, in the form of a pamphlet, which the author hath now thought proper to swell into a book. As our Review did not commence till the year 1756, we shall consider this production as if it had never before appeared. Though in the title we find nothing indicative of the author's profession, he appears, particularly from his preface, to be a person of some importance in the medical way, and to entertain a thorough contempt for the consummate ignorance of medical writers in general. 'How many books, says he, on the subject of physic have been published, of great learning and ingenuity, without any knowledge? How many volumes full of deep speculations, that have amused greatly without conveying any instruction? What works have not so many learned professors published? What subjects have they not exhausted? Yet how little have they added to the improvement of their profession? and how little wiser have they made mankind? In short, how much have they wrote, and how little have they known?' That these learned professors might be ignorant blockheads, compared with Mr. James Burges, we have no doubt; and yet we think it not quite so civil, for a man of his abilities thus to abuse so many learned professors, without specifying those whom he meant to stigmatize. In the following passage, however, he is more explicit. 'What opinion, says he, can we entertain of those writers to whose ingenious labours of late the medical world is so much beholden for their wondrous discoveries of the uses of the *cicuta*, *solanum*, *colebicum*, &c. I wish, for the good of mankind, they had spoken truth.' It were unnecessary to inform our medical readers, that the person of whom Mr. James Burges speaks thus, is undoubtedly, one of the most candid, laborious, learned, rational physicians now living; to whom even Mr. James Burges, if he could have read the *Anni Medici*, would have owed himself much obliged. With regard to the *cicuta*, &c. their inutility is far from being established. We find nothing more in this introductory preface, except that Mr. James Burges was honoured with the *friendship* of sir Edward Hulse and Dr. Mead, and that he does 'not remember to have seen any objection started to the contents of his sheets, except some trifling observations published in the Critical Review;' which Critical Review did not exist at the time when his sheets were published.—We should now proceed, as we proposed, to give our readers an ac-

count of the contents of this treatise; but finding it, after perusal, not worth their attention, we consign it to the oblivion it deserves.

XII. *Institutions of Astronomical Calculations*. By Benjamin Martin.
Part I. 8vo. Pr. 3s. Martin.

SIR Isaac Newton, in his *Elements of Natural Philosophy*, has given the principles for investigating the lunar theory, deduced from the universal law of gravitation; by the help of which, and a diligent application of the modern analysis, mathematicians have been able to push their researches farther in many particulars than they could possibly have done by the synthetic method alone; there being innumerable enquiries relating to abstracted science, wherein it cannot be applied with any advantage whatsoever: and even sir Isaac Newton himself, who perhaps extended the synthetic method as far as any man could, has in the most simple case of the lunar orbit (Prin. b. iii. prop. 28.) been obliged to call in the assistance of algebra, as he has also done in treating of the motion of bodies in resisting mediums, and in various other places. It must however be allowed, that where a geometrical demonstration can be obtained, it should always be preferred to any other; and it is perhaps owing in some measure to too great a disregard for the geometry of the ancients, that in the works of eminent foreign mathematicians, we sometimes observe a want of that neatness and accuracy of demonstration which generally attend the synthetic method of deduction.

The utility of the lunar theory to astronomical affairs, together with the difficulty of the subject, were motives sufficient to induce the most considerable mathematicians, both at home and abroad, to direct their views towards a solution of that important problem, relating to a determination of the path which the moon describes in her revolutions about the earth and sun. In the course of this enquiry M. Clairaut, an eminent mathematician of the Royal Academy of Sciences at Paris, about the year 1750, objected to sir Isaac Newton's general law of gravitation, by strongly maintaining that the motion of the moon's apogee could not be truly accounted for, without supposing a change in the received law of gravitation from the inverse ratio of the squares of the distances; and which would, after a great number of revolutions, entirely change the figure of the orbit. Notwithstanding M. Clairaut fell into this mistake by not having sufficiently contemplated his own theory, yet he was himself the first who discovered the true source of that
mistake,

mistake, and who placed the matter in a proper light. About the same time that truly great mathematician, Mr. Thomas Simpson, of the Royal Academy at Woolwich, F. R. S. and member of the Royal Academy of Sciences at Stockholm, discovered a method for determining the different inequalities of the lunar motion, and ascertaining the moon's true place according to gravity; and as Mr. Simpson's equations or terms for this purpose are expressed by sines and cosines barely, without any multiplication into the arcs corresponding, we are of opinion (as far as we are able to judge) that his method is better adapted to computation than any other yet known.

The greater part of the work before us is a translation from a treatise lately published in the French language by M. Clairaut, containing an investigation of the lunar orbit, together with tables of the moon's motions, calculated according to the theory of universal gravitation: and as we have not time sufficient to examine into the merit of the original, we can only say, that, if Mr. Martin has done justice in the translation, it is our opinion (founded upon the reputation of the author's extensive skill in mathematical philosophy) the lunar tables, together with the examples illustrating their use, cannot fail of being very acceptable to those who are conversant in astronomical calculations.

There are, however, some inaccuracies in the translation, which we apprehend cannot be imputed to the author, as in p. 20. where Mr. Martin speaks of "a body being acted upon by two forces at the same time, the one tending to a center, and the other in a direction perpendicular thereto." To say a line is perpendicular to a center, is saying nothing, it being impossible to conceive any idea of the perpendicularity between a point and a right line. Mr. Martin should have expressed himself thus:—A body being acted upon by two forces at the same time, the one tending to a center, and the other acting in a direction perpendicular to the radius vector, or right line joining that center and the revolving body.

We shall conclude this article with recommending it to Mr. Martin, as an object worthy his consideration, that whenever he brings out a new edition of this work, he would either totally suppress the thirteenth and fourteenth chapters (which he assures us are of his own growth) or correct them at least, by introducing the radii of curvature in the room of those absurd properties of the circle and ellipsis there made use of, and which tend only to vitiate the character of this performance.

XIII. *A General History of the World, from the Creation to the present Time.* By William Guthrie, Esq; John Gray, Esq; and others eminent in this Branch of Literature. Vol. XI. 8vo. Pr. 5s. Newbery.

NO authors ever pursued an original plan with fewer deviations than the writers of this work. They connect history in such a manner that Europe seems to be one republic, tho' under different heads and constitutions; but the reader who is not possessed of the whole, must be at a vast loss with regard to the references of the history of one country to that of another.

The volume before us continues the history of France, a monarchy, which (preposition apart) for some centuries made a capital figure in the affairs of Europe. The work itself is professedly an abridgement; but if that abridgement is executed in a proper manner, if it supplies the want of larger works, which the time and circumstances of readers cannot afford to purchase, the intention of its publication is answered. The reader in a work of this kind may, perhaps, form the truest judgment of the author's abilities in writing, from the characters he gives of the princes whose reigns he describes; and therefore we shall here transcribe that of the infamous Charles IX. king of France, under whom the barbarous Parisian massacre, on the eve of St. Bartholemew, happened.

'Perceiving that he had not above four and twenty hours to live, he declared, before the king of Navarre, the duke of Alençon, the cardinal of Bourbon, the chancellor, and other great officers of state, his mother to be regent, till the arrival of his brother and successor the king of Poland; and he died on the thirteenth of May, 1574. It was publicly known, that, when the queen-mother took leave of the king of Poland in Lorrain, she bade him adieu, but assured him, that he should not be long absent from France. Charles openly declared, that he did not think the distemper which killed him was natural; and his body being opened, though no recent appearance of poison was found, yet the physicians thought that his intestines were worn out by a longer application. This, however, was imputed to the great skill of the poisoners.' Charles died at the age of twenty-four years and one month; and his mortal disease, if not supernatural, was certainly extraordinary; for it was the oozing of blood from all the pores of his body.

'The court of France, during the last reign, may be said to have been formed by the queen-mother upon a system of the most abandoned principles, both in religion and government, intermingled with the vices of murder and poisoning, the weak-

ness of forcery and judicial astrology, with every luxury that can enervate the body or debilitate the mind. Her own ruling principle was dissimulation. She taught it to her sons; and Charles proved so apt a scholar, that, before he was twenty years of age, he excelled Tiberius in dissimulation, and equalled Nero in cruelty. The fine parts, and excellent sense he possessed, contributed to his proficiency in the former; for, with all the detestable, he had all the good qualities that a monarch could possess. He had wit, and loved the conversation of poets and learned men. He composed a treatise, which has been since published, upon hunting, his favourite diversion; and he carried to excess most of the bodily exercises, in which he excelled. He is said to have carried his dissimulation with him to the grave; and that though he appeared to be reconciled to his brother, the duke of Alençon, he intended, if he had lived, to have taken him off, and to have sent the queen-mother to her favourite son in Poland. Charles was so moderate in drinking, that, after having been once intoxicated, he is said never to have tasted wine again; and, tho' he had several mistresses, by one of whom he had the duke of Angoulême, grand prior of France, yet he was decent in his amours; though it is said that the dose by which he died, was administered by a gentleman whom the queen-mother persuaded that Charles intended to dispatch, in order to enjoy his wife; but in a scandalous court there are many fictions, nor can the bounds of general history admit of all the particulars that are incontestibly well supported. Charles, in his person, stooped a little in the shoulders; but he was otherwise strong and well made. Though he had naturally a livid complexion, yet it was turned to red on the night of the St. Bartholomew massacre; and it was observed, that, on that occasion, his eyes assumed a peculiar fierceness.

He had, towards the end of his life, entertained an affection for his wife, Elizabeth of Austria, one of the most virtuous and amiable princesses of her age; and by whom he had one daughter, Mary Elizabeth, who died when she was but six years of age. We cannot conclude the character of Charles, without observing, that he ordered a medal to be struck, commemorating his virtue and piety in the execrable murder of St. Bartholomew.

The character of Henry IV. the heroic monarch of France, is as follows; and perhaps exhibits him to the public in a juster light than those drawn by his French, and even English, encomiasts: 'The bright side of Henry's character is easily known by the prodigious difficulties he surmounted in his own person, before he made his way to the crown of France; and by the happy

happy state to which he raised his subjects, whom he dearly loved, from anarchy, and misery of every kind. His strong propensity to gaming arose from his love of money; but no prince was more excusable than he was in that respect. He reflected on the distresses which the low state of their finances had brought upon his predecessors; and he bestowed vast sums, not only upon magnificent palaces and public works, but in the encouragement of commerce, manufactures, and the fine arts. He was master of ready wit, and his stile, both in speaking and writing, was flowing and manly. He railly'd, (especially his own foibles) with a good grace; so that they who knew him, were not shocked at a certain levity he indulged in his behaviour, and vanity of self-applause, that would have appeared ridiculous in any other man. We have already taken notice of his passion for women; but we cannot think, with his encomiasts, that it did not on some occasions affect the affairs of his government. Not only he, but his minister Sully, were weak enough to believe in judicial astrology; but it was a weakness in common with the greatest names on the continent of Europe. The frankness and generosity of Henry's temper, made almost all his subjects his friends before his death; for though he was a deep politician, he never was known to forfeit his word when he passed it in favour either of a doubtful friend, or a reconciled enemy.

‘Henry had no issue by his first queen, Margaret of Valois. By his second wife, Mary de Medici, he had the dauphin, the duke of Orleans, who died the year after himself, and a third son, Gaston, who succeeded to the title of Orleans. He had likewise three daughters, Elizabeth, married to Philip IV. of Spain; Christina, the wife of Amadeus, duke of Savoy; and Henrietta Maria, the queen-consort of Charles I. of England. His issue by his mistresses was so numerous, (and perhaps so uncertain likewise) that their names cannot be admitted here. In his person, Henry was among the tallest of the middle-sized men. His face is well known by his pictures, which are said to have a striking resemblance; and though he made very free with his constitution, yet the gout was almost the only disease that gave him disquiet.’

The reader, upon comparing characters with facts, on which alone they ought to be founded, may easily form a judgment of this history; and as one volume of this work only remains to be published, we shall then have an opportunity of conveying to the public a general idea of its merits and execution.

MONTHLY CATALOGUE.

14. *An Enquiry into the Conduct of a late Right Honourable Commoner.* 8vo. Pr. 1s. 6d. Almon.

THOUGH we cannot suppose this pamphlet to be published with any degree of authority, yet it contains matters that make us

Wonder how the Devil they got there.

The writer sets out with some strictures upon the great Bacon; meant, we suppose, by way of parallel, because he attached himself to the *favourite* Buckingham. Had the author been a little more conversant in history, he would have taken up Bacon's character, when he assisted in bringing to the block a favourite of far greater parts and merit, to whose unbounded generosity and friendship he owed his All; we mean the unfortunate earl of Essex. We cannot, however, find out the justice of the parallel, nor is there the least resemblance in the story to any persons or transactions of the present times; except that Buckingham, to whom Charles and his father, without disguise, and almost without reserve, had transferred all their power, was a favourite.

Mr. Pelkeney, afterwards earl of Bath, is next brought in, for the same laudable purpose of a parallel between him and a new-created peer. We have already mentioned the conduct of the earl of Bath, respecting his peerage; and it is with regret we find ourselves obliged to use a very coarse expression, that all the abuse thrown out by this Enquirer, in consequence of his accepting that peerage, consists of infamous falsehoods: few noblemen have ever died more respected or esteemed by all parties than the earl of Bath.

The Enquirer next introduces the conduct of the late great commoner, who, he says, condemned the Pelhams, and their administration, to the shades of Erebus, as the most pernicious men, and most destructive measures, ever known and adopted. We remember no circumstances which can warrant those assertions; for, if we are not mistaken, Mr. Pitt lived on good terms with both brothers, from the time that Mr. Pelham was declared first lord of the treasury and chancellor of the exchequer; the conjunction of which two places in one person has, since the accession of the present royal family, been generally thought to constitute the first minister.

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The Enquirer afterwards proceeds to what is universally allowed to be the most exceptionable part of Mr. Pitt's conduct: we mean the change of his sentiments as to continental engagements. Mr. Pitt and his friends never, we believe, denied the charge: They have always left his enemies to make the utmost advantage of this inconsistency in his conduct, and have rested his defence merely upon the propriety of a minister's suiting his sentiments and conduct, according as the situation and circumstances of public affairs may require. Having said thus much, we shall not pay so little regard to the understanding of our readers, as to spend much time in refuting allegations which refute themselves; such as, that Mr. Pitt was the author of the tax upon beer, though it is well known that during his administration he even scrupulously avoided intermeddling in any department of public business distinct from his own. This Enquirer has even the effrontery to pretend, that Mr. Pitt introduced the favourite into his governmental powers; and, without supporting his assertion with any proof but a mere *ipse dixit*, that had it not been for his noble brother he would have become the slave and the tool of the favourite. To say, if Mr. Pitt had such an attachment to his office as he is here represented to have, that he would be diverted from it by a private friend, is an insult upon common sense. We are singular enough to think that, admitting his treaties and negotiations with Lord Bute (for which however we have no evidence) to be true, they do honour to his moderation and patriotism, unless some strong instance can be produced to prove, that he was willing to come into power upon terms which were inconsistent with the good of his country, or his own dignity. As we do not intend to write a political dissertation, we think it sufficient to put the public on its guard against unsupported charges; against taking for granted what ought to be proved; and against supposing a conduct to be criminal, only because a miserable scribbler says it is so, though in fact it is virtuous and patriotic.

The above observations are applicable to every page, we had almost said, every sentence, of this pamphlet; and we introduce them not as politicians, but as reviewers of a performance written in defiance of every suggestion of common sense, and every rule of evidence; and which has been so much retailed and hackneyed about in the public and other papers, that we shall give no extract of it here. It is sufficient to mention in general terms, that the Enquirer proceeds to give us the heads of a conversation between the then great commoner and his noble brother: That the former, in fact, offered to

place the latter at the head of the treasury, while he himself was to take the post of privy-seal; but that the noble lord rejected the offer, because he could not bring some of his friends into office, in order to put the administration upon a *broad bottom*; and because Mr. Pitt insisted upon a superior dictation, and had chosen only a side-place, without any responsibility annexed to it. We think this last objection carries with it the most evident marks of this whole conversation being a forgery, as the noble lord must have known that the office of privy-seal is perhaps the most responsible place our constitution admits of, especially when a favourite is supposed to exist; because under his hand pass all charters and grants of the crown, and pardons signed by the sovereign, before they come to the great seal of England; likewise several other matters of less concern, as the payments of money, which have no recourse to the great seal.

As we have the greatest regard for the noble personage who is the professed hero of this pamphlet, we are glad to discover from the above circumstance, that it is impossible he could have been a party in the conference here alluded to.

To conclude: The hand of the bookseller is very visible in the labour he has bestowed to stretch it into an eighteen-penny size; nor could he have succeeded even in that, had he not swelled it with common hackneyed stories from Voltaire, and other French writers, about Mazarine's administration. With respect to the style and manner in which it is written, the first is inaccurate, and the latter indecent. The Enquirer makes his noble patron say, that he never would submit to a *Butal* and *Ducal* administration; and he calls upon the great commoner's lady and servants to give evidence against him upon matters which ought to be confined to the most sacred recesses of married and domestic life. After such a violation of every tender and every social tie, the reader can no longer doubt, that this pamphlet was conceived in envy, and published through rancour.

15. *A short View of the Political Life and Transactions of a late Right Honourable Commoner. To which is added, a full Refutation of an invidious Pamphlet, supposed to be published under the Sanction of a very popular Nobleman, entitled, 'An Enquiry into the Conduct of a late Right Honourable Commoner.'* 8vo. Pr. 2s. Griffin.

We shall not enquire whether the present earl of Chatham was or was not grandson to the famous Diamond Pitt, as this author asserts. It is sufficient if we agree in general, that this

Short

Short View is in some places not deficient in execution, though too slovenly and superficial in others, especially in its representation of the manner by which Mr. Pitt was first made secretary of state. We have not much fault to find with the account of his conduct which immediately followed this appointment. The situation of affairs in Germany upon the breaking the treaty of Closterseven, undoubtedly awakened all the generous feelings of the people of England, who then became enthusiasts for assisting Hanover and the king of Prussia.

'The sober sentiments of prudence were, therefore, totally disregarded; it became as popular now to assist the electorate of Hanover, as it had lately been popular to desert it; and the whole nation seemed frantic to sacrifice its real interests, for what was considered the advancement of its reputation. Mr. Pitt saw the temper of the kingdom; and, whether he thought it necessary to indulge the public in their wishes, or had really changed his own sentiments; or whether he thought that, by relaxing in some points from the severity of his former system, he should the more readily induce his majesty into measures more immediately calculated for the benefit of the kingdom, is not my business to determine: all that becomes me to say, is, that a treaty was concluded with the king of Prussia, much to the advantage of that prince. That subsidies were liberally granted to many of the petty states on the continent, and a considerable body of troops was sent over, under the command of his grace the duke of Marlborough, to re-inforce prince Ferdinand. These various engagements could not but produce a variety of public burdens; however, every body cheerfully acquiesced, and the lustre of our glory rendered us utterly insensible to any concern about our circumstances.'

The remaining part of this pamphlet is a mere compilation from other political pieces, and the public papers; and the author has no other way to extend it to a two-shilling price than by reprinting the great commoner's speech against the stamp-act, and great part of the pamphlet we last reviewed.

16. *An Examination of the Principles and boasted Disinterestedness of a late Right Honourable Gentleman. In a Letter from an Old Man of Business, to a noble Lord.* 8vo. Pr. 1s. Almon.

The politics of this juncture remind us of the fireworks exhibited at public places; for the materials are the same, tho' formed into rockets, squibs, girandoles, pots d'aigret, wheels, suns, stars, and a thousand different appearances. The editor of this pamphlet seems to be the political Clitherow of the time; though we learn nothing from his performance which we

did not know before, except the following very extraordinary anecdote; "That among the other persons created since the late change of administration, one has been granted to the K— of P——."

17. *A Letter to the Right Honourable the E—— T——. upon his Conduct in a late Negotiation, and its Consequences, &c. &c.* 8vo. Pr. 1s. 6d. Bladen.

This letter is as contemptible on the other side of the question. The writer endeavours to gain attention by supposing a certain nobleman to be the author, as well as the patron, of the Enquiry we have already reviewed. He shews his skill in politics by telling us, that Mr. Pulteney, when he opposed Sir Robert Walpole, had never been in the administration; and that when he accepted of a peerage, he left Sir Robert Walpole in the house of commons; both which assertions are false.

18. *A Vindication of the Conduct of the late Great C——r. Addressed to every impartial Englishman.* See. Pr. 1s. Bladen.

We are inclined to think that this Vindication comes from the same pen as the preceding article. It is filled with the like flimsy thread bare contents: The author, however, has endeavoured to make amends by telling us, that Mr. Pulteney's wife advised her husband to accept of a coronet, for which he afterwards blamed her.

19. *Sensible Reflections on the present State of Affairs; with some Remarks on a Pamphlet, entitled, 'An Enquiry into the Conduct of a Late Right Honourable Gentleman.'* 8vo. Pr. 1s. Cooke.

These Sensible Reflections are very insipid, because (we hope the reader will pardon the pun) they are reasoned neither with argument nor wit, to render them palatable to the public. This defect the author attempts to supply by two grains of novelty; for he insinuates that, after the interview between the two brothers was over, lord T. offered to accept a place in the new ministry, but was told he was too late in his application. The other anecdote is in contradiction to the author of the Enquiry, who pretends, that repeated attempts were made, after Mr. Pitt had received his coronet, to surprize the common council of the city of London into an address in favour of him and the new administration. This author, however, tells us, that no such attempt was made, and that nothing passed on that subject, but in private conversation between

one

one of lord Chatham's friends, and another gentleman, both members of the common-council.

20. *A Letter from William Earl of Bath, in the Shades, to William Earl of Chatham, at Court.* Folio. Pr. 1s. Salter.

This Letter, which is not void of humour, is supposed to contain the substance of a conversation between the late lord Hardwicke, duke of Devonshire, earl of Egremont, Churchill, the old Chevalier, and the duke of Cumberland; who all severely condemn the great commoner's acceptance of a peerage.

21. *A Letter to Will Chat-em, Esq. of Turn-about-Hall, from his Sister.* 8vo. Pr. 1s. 6d. Bladon.

This letter writer affects to be the zany of the great political mountebanks, who have already mounted the stage against a newly-created earl. The performance itself is filled with scurrility, dulness, and falshood; nor was there the least occasion for an advertisement which appeared lately in the papers, declaring it to be spurious, and an imposition upon the public.

22. *A Letter to the Citizens of London, concerning a late-created Earl: With a Word to the Author of 'The Considerations on the Conduct of a late great Commoner, &c.'* By R—— S——, Linen-Droper. 8vo. Pr. 6d. Bladon.

The vapid dregs of a political controversy which has not yet afforded one sprightly run from the press. The thing seems to be scribbled in favour of the earl of Chatham; and contains languid repetitions of what has already almost choaked the public.

23. *A Short Account of a late Short Administration.* Printed in the Year 1766. Folio. Pr. 6d.

This is an encomium, and, we think, no exaggerated one, upon the principles and conduct of the late administration. If they were authors of all the public benefits claimed in their name; if they came in with honest hearts, and retired with clean hands, as here represented; may this pamphlet contribute to excite their successors to follow their noble examples!

24. *An Extraordinary Ode to an Extraordinary Man, on an Extraordinary Occasion.* Folio. Pr. 6d. Jones.

This is no despicable performance; but we think the author might have employed his poetical abilities much better than in
insulting

insulting a nobleman, before he had even time to merit abuse. All the noblemen in England, or their ancestors, must have been the most infamous traitors to their country, if it is criminal merely to accept a peerage; and lord Chatham as yet has done no more, since he was the admired commoner.

25. *An Elegy on the late Right Honourable W—— P——, Esq.*
4to. Pr. 1s. 6d. Kearsly.

This performance has the same tendency as the preceding, and contains an uncommon glow of poetry, which might have been very properly published, had the noble subject been convicted of massacring his countrymen by thousands, of betraying our armies, and selling our fleets, to the enemies of Great Britain, of extinguishing law, of abolishing liberty, and reducing the free inhabitants of this country to the very worst state of slavery. The inaccuracies in some places induce us to suspect the author is a young man: He talks of teaching the *big bolts of eloquence to roll*; and, rather inconsistently with the true spirit of patriotism, he speaks of Julius Cæsar having covered his baldness with everlasting laurels. The last six stanzas have great merit.

‘ What then, quite withering on the stalk of age,
Diseas’d, emaciate, sinking in the grave;
Could drag thee now to totter on the stage,
Or load the wretched skeleton with slave?

Trembling on life’s most miserable verge,
Nay, even now just numbering with the dead;
Why would’st thou thus in infamy immerge,
And pluck a kingdom’s curses on thy head?

That kingdom too, whose ever-grateful eyes
Thy matchless worth so tenderly could see;
That scarce she breath’d an accent to the skies,
But what was wing’d with benizons for thee.

O! hapless Pynsent, when the pitying muse
Sees the supremely eminent and good,
In palsied age relinquish all the views,
For which thro’ youth they generously stood:

When the bright guardians of a free-born land,
In life’s last stage sink utterly deprav’d;
And in some minion’s execrated hand,
Destroy those realms which formerly they sav’d:

Loft in the passions' wildly raging tide,
 An actual type of chaos she appears;
 And throws the pen distractedly aside,
 To give an ample fullness to her tears.'

If the author is a young man, his performance carries with it some degree of genius; though we cannot help thinking, there is a little inconsistency in supposing such a monster as the noble lord is here represented to be, susceptible of remorse.

26. *An Ode in Honour of his Royal Highness the Prince of Wales's Birth day, August 12, 1766, as intended to have been performed before their Majesties at Kew.* 4to. Pr. 1s. Wilkie.

We always make great allowances to the authors of publications which are to be set to music; because, instead of sacrificing to the graces, they are forced to sacrifice to the fiddlers; and instead of courting the muses, they must make love to the orchestra. This, we will venture to say, was the case with Mr. Scott; otherwise his ode would have appeared to more advantage than it does at present.

27. *Ode to the Legislator Elect of Russia, on his being prevented from entering on his high Office of Civilization, by a Fit of the Gout.* 4to. Pr. 1s. Nicoll.

That this little ode is more than tolerable, appears from the two following stanzas, in which the legislator alludes to his Estimate of the Times.

' A preacher national I rose,
 Demonstrating to friends and foes,
 Our troops could only dance;
 Spite of my proofs they drew their swords,
 And, merely to gainsay my words,
 They almost conquer'd France.

Yet still was my compassion shewn;
 To save their credit and my own
 I bruited thro' the nation,
 That all their enterprizing spirit
 Was owing to th' inspiring merit
 Of my bold exhortation.'

28. *The New Bath Guide: Or, Memoirs of the B—r—d Family. In a Series of Poetical Epistles. 3d Edit. 8vo. Pr. 5s. Dodsley.*

This edition contains, besides the letters which were in the first, A Charge to the Poets, or a song upon Mr. Glib an eminent cook at Bath; 2. Criticisms, and the Guide's conversation with three ladies of piety, learning, and discretion; 3. A letter to Miss Jenny W—d—r, at Bath, from lady M—d—s, her friend in the country, a young lady of neither fashion, taste, nor spirit; 4. The conversation continued; their ladyships' receipt for a novel; and the ghost of Mr. Qain.

As the public is already sufficiently acquainted with the manner and merits of this facetious author, we have no occasion to say any thing of these additional pieces: but it may gratify the curiosity of some *ingulphite* readers to know, that the family which is celebrated in their Memoirs is that of the *Bluncheheads*.

29. *Providence. Written in 1764. By the Reverend Joseph Wise. 8vo. Pr. 1s. Bladen.*

An humble imitation of Mr. Pope's Essay on Man.

30. *Proposals (humbly offered to the Public) for an Association against the iniquitous Practices of Emperors, Forebidders, Jobbers, &c, and for reducing the Price of Provisions, especially Butchers Meat. 8vo. Pr. 6d. Payne.*

As these Proposals seem to be drawn up with a very benevolent intention, we heartily wish the plan may be practicable, and that the undertakers may never have any consideration but the public good in view.

31. *A Letter to a Friend on the Mineral Customs of Derbyshire; in which the Question relative to the Claim of the Duty of Lot on Cornham is occasionally considered. By a Derbyshire Working Miner. 8vo. Pr. 1s. Payne.*

This pamphlet is well and forcibly written; and though the subject of it is personal and local, yet it is interesting to humanity, as it sets forth the sufferings of a useful body of the people against wanton oppression.

32. *An Account of the Giants lately discovered; in a Letter to a Friend in the Country. 8vo. Pr. 1s. Noble.*

We strongly suspect the author of this pamphlet to be only accidentally witty. He knew that an Account of the Giants

was a good selling title; but when he began to write it, not being able to muster up above ten lines of facts, and those too extracted from common news-papers, he had recourse to invective and humour, some, and a very small, part of which is tolerable. But we must refer the reader to the Account itself, as this giant-monger has thundered out before his title page, that whoever prints it, or any part thereof, will be prosecuted as the law directs.

33. *Hogarth Moralized. No. I. 4to. Pr. 2s. Hingeston.*

In this publication, the plates of Hogarth's Harlot's Progress are exhibited in miniature, with no mean degree of execution; but they are attended with an insipid, though fanatical, prose explanation.

34. *A Collection of the Tracts of a certain Free Enquirer, noted by his Sufferings for his Opinions. 8vo. Pr. 8s.*

This volume contains the following tracts.

I. Judging for ourselves; or Free-thinking, the great Duty of Religion, display'd in two lectures, delivered at Plaisterers-Hall, printed 1739.

II. The History and Character of St. Paul examined; in a letter to Theophilus, a Christian friend. Occasioned by Observations on the Conversion and Apostleship of St. Paul; in a letter to Gilbert West, Esq. With a preface by way of postscript.

III. The Resurrection of Jesus considered; in answer to the Trial of the Witnesses. By a moral Philosopher. The third edition, with great amendments. 1744.

IV. The Resurrection re-considered; in answer principally to the Resurrection Cleared. 1744.

V. The Resurrection Defenders stripped of all Defence; in answer to Mr. Jackson, Mr. Sylvester, Mr. Chandler, and the Clearer. 1745.

VI. Supernaturals examined; containing, 1. An answer to the Observations of the Evidence of the Resurrection of Jesus, by Gilbert West, Esq; 2. An Answer to Mr. Jackson on Miracles and Prophecies, shewing the Impossibility of the one, and the Falseness of the other; 3. An Answer to a Defence of the peculiar Institutions, and Doctrines of Christianity, against Deism fairly stated and fully vindicated.

VII. Social Bliss considered, in Marriage and Divorce, &c. 1742.

These

These are the works of the noted Mr. P. A. (Minister of the Gospel) which the author himself, some friend, or some benevolent bookseller, hath attempted to rescue from annihilation.

35. *Frugality and Diligence, recommended and enforced from Scripture.* By Edward Watkinson, M. D. Rector of Chart in Kent. 12mo. Given gratis by the Author.

If people in lower stations of life (where idleness and extravagance are always attended with fatal consequences) could only be persuaded to read and reflect, they would derive no inconsiderable advantage from this excellent tract. The worthy author disperses the whole impression at his own expence.

36. *A Disquisition concerning the Nature of the Sacrament of the Lord's Supper, in order to ascertain the right Notion of it.* 8vo. Pr. 1s. Rivington.

The author of this performance endeavours to shew, that the Lord's Supper ought to be considered as a *typical sacrifice*. Several of the fathers, he says, have spoken of the bread and wine as *types*; and 'the soundest of our protestant divines, in conformity to the ancients, have held the eucharist to be a *sacrifice*.' Now, continues he, do but join these two ideas together, those of a *type* and a *sacrifice*, and you have the true and full import of this sacred rite.

How the fathers, or some modern writers, may have expressed their meaning on this subject, it is not worth our while to consider. In order to form a true idea of this institution, we ought to confine our enquiries to the words of Christ and his apostles, and keep to *their* expressions. This author, therefore, ought to tell us, where the word *type* or *sacrifice* is applied by the sacred writers to the Lord's Supper; otherwise he should not pretend 'to ascertain the right notion of it:' for a deviation from the words of scripture has occasioned a thousand *absurdities* in this, as well as in other points of religion.

37. *St. Paul's Wish to be accursed from Christ, for the Sake of his Brethren, illustrated and vindicated from Misconstructions. In Three Discourses. To which is added, an Appendix, containing a Collection of the most material Observations upon the Text, by ancient and modern Writers; and of some other Passages applicable to the Illustration of it.* By Bartholomew Keeling, M. A. Rector of Tiffield and Bradden, in Northamptonshire, and Chaplain to the Right Hon. Earl Temple. 8vo. Pr. 2s. Doddsley.

St. Paul says, Rom. ix. *I could wish that I myself were accursed from Christ, for my brethren, my kinsmen according to the flesh.* This text,

text, Mr. Keeling thinks, is in the number of those passages which have been thought *hard to be understood*. Some interpreters have supposed, that this anathema implies a *final* separation from Christ; others, temporal calamities, excommunication, &c.; others have looked upon the expression as hyperbolical; and many have thought, that some conditional clause is to be understood after the verb *νοχουν*. But our author rejects these explications, for reasons which he assigns; and supposes, that, in this passage, the apostle alludes to the sufferings of Christ, and expressly declares, that he was willing to lay down his life, 'to make his own soul an offering, and a sacrifice to God,' if he could thereby secure the salvation of his brethren. St. Paul then, according to Mr. Keeling's notion, is to be understood, as if he had said—"I myself could wish to be *accursed* or *separated* from Christ; or, according to the scripture expression a little before, to be *delivered up*, I mean in the *same manner* or degree that Christ was accursed from God, by being so deprived of the blissful sense of God's love and favour, and stricken with such a sense of the divine wrath and indignation, and reduced for a time to such a condition of spiritual desertion and anguish, as my blessed Saviour himself endured, if this could be effectual to the salvation of my brethren, for whom as well natural attachments, as conscience of duty towards God and towards them, inspire me with the most tender, the most affecting love and concern."

This interpretation, he thinks, is compatible with the instinct of nature, and the dictates of reason, worthy of the apostolical character, adequate to the letter and spirit of this striking passage, agreeable to the language and tenor of the holy scriptures, and to the style and sentiments of St. Paul himself, in his other Epistles, and appears moreover to arise naturally from the subject and context with which it is joined.

Hitherto, we must confess, we had no doubt but that St. Paul, having the *rejection* of the Jews in his immediate view, meant only to declare, that he had so much real concern and regard for his countrymen, that he could even wish to undergo *that anathema* himself, rather than see it fall upon the *whole nation*. The expression *αναθεμα απο του Χριστου*, and the usual sense of the word *αναθεμα* (see Gal. i. 8. 1 Cor. xii. 3) led us into this interpretation. But Mr. Keeling has taken so much pains to vindicate his own acceptance of this remarkable passage, and speaks of it with so much approbation, that we have determined to suspend our opinion, till we have leisure to consider the apostle's expression with more attention: in the mean time we leave our readers to judge for themselves.

38. *Medical and Chirurgical Observations on Inflammations of the Eyes, on the Venereal Disease, on Ulcers, and Gunshot Wounds. By Francis Geach, Surgeon at Plymouth. 8vo. Pr. 1s. Law.*

In the dedication, addressed to Mr. Henry Watson, professor of anatomy, and surgeon of the Westminster-Hospital, we are informed that he, the said *professor of anatomy in the university of Southwark*, hath condescended to acknowledge, that he hath perused these observations *with great pleasure and satisfaction*. We are very sorry to differ from the learned professor in opinion; but we cannot possibly say, consistent with that sincerity which we owe the public, that from the perusal of this pamphlet we have received either *pleasure or satisfaction*. Nevertheless, we allow it to contain some practical observations which may be useful to young surgeons: but the author speaks throughout the whole book much too positively, especially in his theories, which are very frequent, and very frequently wrong. He boldly assigns causes for every thing, without the least doubt or hesitation, in a manner which would have been hardly tolerable, even if he himself was a professor.

39. *Morbus Anglicanus sanatus: or, a remarkable Cure of an inveterate Scourgy; made public for the Benefit of those who labour under the same troublesome Disorder. In a Letter from a Country Clergyman to his Son in London. Concluding with a Contrivance or two for saving the Lives of those who shall happen to be in the upper Rooms of a House, when the lower are on Fire. 8vo. Pr. 6d. Curtis.*

The medicine which performed this remarkable cure was no other than an electuary made of equal parts of brimstone and cream of tartar, with a sufficient quantity of treacle. That the author was cured by this medicine we have not the least doubt, because it is not probable that he would assert a falsity without a motive; but we have also as little doubt, that other people may try it without any effect.

40. *Inoculation made easy: containing a full and true Discovery of the Method practised in the County of Essex, &c. &c. &c. 4to. Pr. 2s. 6d. Wither.*

By a *nota bene* at the bottom of the title-page we learn, that a sufficient quantity of medicines to prepare and cure one person is given *gratis* with this treatise. In other words, give me half a-crown, and you shall see the show for nothing. This pamphlet is, in fact, nothing more than a quack advertisement.



THE CRITICAL REVIEW.

For the Month of September, 1766.

ARTICLE I.

Philosophical Transactions, giving some Account of the present Undertakings, Studies, and Labours of the Ingenious, in many considerable Parts of the World. Vol. LV. For the Year 1765. 4to. Pr. 10s. Davis and Reymers.

HAVING in our last Number taken notice of the preceding articles in this volume, we now proceed to number XXIII. A dissertation on the nature of evaporation and several phenomena of air, water, and boiling liquors: in a letter to the Rev. Charles Dodgson, D. D. F. R. S. from the Rev. Hugh Hamilton, D. D. F. R. S. Professor of natural philosophy in the university of Dublin.

The subject of this letter is undoubtedly curious, and would certainly have deserved our particular attention, if the discoveries it communicates had not been discovered before. The author's intention is to prove, that the ascent of aqueous vapours is not, as hath been formerly imagined, to be attributed to rarefaction, but to chemical solution of water in air. This opinion, however, is so far from being new, that there are very few students of philosophy who have not long since been perfectly convinced of the truth of this doctrine. It is indeed an opinion which hath been the natural result of the late improvements in philosophic chemistry; an opinion which was no sooner proposed, than universally admitted. We cannot, however, quit this article without observing, that the Doctor seems not to have considered the subject sufficiently, when he established *transparency* as the criterion of *solution*. 'By solution, says he, we understand the uniting so intimately the par-

ticles of a body with those of a fluid, that the whole shall appear an homogeneous mass, as transparent as the fluid was before such union, and shall so continue till some external cause produces a change.' Now it is well known that particles of earth are suspended in clear water, which earth will, in time, fall to the bottom. In this case, therefore, the solution, if it may be so called, was merely mechanical; the separation takes place, and the change is produced, without any external cause. The difference between *solution* and *mixture* is, that the first produces an apparently homogeneous permanent fluid, and the latter, in the language of the chemists, a *tertium quid*.

Art. XXIV. Physical and meteorological observations, conjectures, and suppositions, by Benjamin Franklin, L L. D. and F. R. S.

This paper is so truly philosophical, and so evidently the produce of genius and accurate observation, that, if it were possible, we should be glad to transcribe the whole; we must, however, content ourselves with selecting a few of the most remarkable passages. 'Air and water mutually attract each other: hence water will dissolve in air, as salt in water.—The specific gravity of matter is not altered by dividing the matter, though the superficies be increased: sixteen leaden bullets, of an ounce each, weigh as much in water, as one of a pound, whose superficies is less; therefore, the supporting of salt in water is not owing to its superficies being increased.—A small quantity of fire mixed with water (or degree of heat therein) so weakens the cohesion of its particles, that those on the surface easily quit it, and adhere to the particles of air.—Air moderately heated will support a greater quantity of water invisibly than cold air; for its particles being by heat repelled to a greater distance from each other, thereby more easily keep the particles of water, that are annexed to them, from running into cohesions that would obstruct, refract, or reflect the light. Hence, when we breathe in warm air, though the same quantity of moisture may be taken up from the lungs as when we breathe in cold air, yet that moisture is not so visible—Oil being dissolved in air, the particles to which it adheres will not take up water. Hence the suffocating nature of air impregnated with burnt grease; as from snuffs of candles, and the like. A certain quantity of moisture should be every moment discharged, and taken away from the lungs: air that has been frequently breathed is already over-loaded, and for that reason can take no more, so will not answer the end. Greasy air refuses to touch it. In both cases suffocation for want of the discharge.—The sun heats the air of our atmosphere most near the surface of the earth; for there, besides the direct rays, there

there are many reflexions. The higher regions having only the direct rays of the sun passing through them, are comparatively very cold. Hence the air on the tops of mountains, and snow on some of them all the year, even in the torrid zone. Hence hail in summer. If the atmosphere were equally of the same temperature, then the upper air would always be rarer than the lower, because the pressure on it is less; consequently lighter, and therefore would keep its place. But the upper air may be more condensed by cold, than the lower by pressure: the lower more expanded by heat, than the upper for want of pressure. In such case the upper air will become the heavier, the lower the lighter. The lower region of air being heated and expanded, heaves up and supports, for some time, the colder heavier air above, and will continue to support it while the equilibrium is kept. Thus water is supported in an inverted open glass; but the equilibrium by any means breaking, the water descends on the heavier side, and the air rises in its place. The lifted cold heavy air over a heated country, becoming by any means unequally supported, or unequal in its weight, the heaviest part descends first, and the rest follows impetuously. Hence gulls after heats and hurricanes in hot climates — The earth turning on its axis in about 24 hours, the equatorial parts must move about 15 miles in each minute. In northern and southern latitudes this motion is gradually less to the poles, and there nothing. He that travels towards the equinoctial, gradually acquires motion; from it, loses. But if a man were taken up from latitude 40, and immediately set down at the equinoctial, without changing the motion he had, his heels would be struck up, he would fall westward. The air under the equator, and between the tropics, being constantly heated and rarified by the sun, rises. Its place is supplied by air from northern and southern latitudes, which coming from parts where the earth and air had less motion, and not suddenly acquiring the quicker motion of the equatorial earth, appears an east-wind blowing westward, the earth moving from west to east, and slipping under the air.'

Art. XXIV. Historical memoirs relating to the practice of inoculation for the small-pox, in the British American provinces, particularly in New-England: addressed to John Huxham, M.D. &c. by Benj. Gale, A. M.

From the facts related in this memoir, it appears, beyond contradiction, the practice of inoculation is the most salutary invention that hath ever been discovered for the preservation of the human species. We learn from this paper, that at Boston in New-England, of those who have the small-pox in a natural way, there dies about one in seven; of those who were inocu-

lated before the use of mercury, one in eighty or an hundred; and by inoculation with mercury, one in eight hundred or a thousand. This being a true state of the case, would any one suppose that there could exist a set of magistrates, such enemies to themselves, and the people they govern, as to repeal a law permitting inoculation? Yet such magistrates are those of Boston in New-England: at least such they were in 1764, when this paper was written. Possibly they may since have recovered their senses. The repealers of the edict of Nantz were hardly greater enemies to mankind. The author very justly observes, that this prohibition must very greatly impede the peopling of our American colonies, and rationally presumes, that the British parliament will take this matter into consideration. It appears from a just calculation, that in the years 1721, 1730, and 1752, when the small-pox was epidemical in the town of Boston, that 1831 people died for want of inoculation, which in one century will diminish the number of inhabitants 29,296, according to the longest term of doubling the number of people in America: a greater number, says our author, than hath come from Europe to New-England from its first settlement to the present time.

Art. XXV. An account of a balance of a new construction, supposed to be of use in the woollen manufacture. By W. Ludlam, B. D. Fellow of St. John's College, Cambridge.

It is certainly of importance, in the woollen manufacture, that the yarn of which a piece is woven should be of equal thickness. The common method of distinguishing the fineness of the yarn is by the number of skeins which go to a pound, which skeins are sorted by the eye. The intention of this balance is to determine this matter by weight, a purpose to which it seems well adapted; but without the plate referred to, it is impossible to give a satisfactory idea of its construction, which is the result of a laborious calculation.

Art. XXVI. An experimental enquiry into the mineral elastic spirit, or air, contained in Spa Water; as well as into the mephitic qualities of this spirit. By William Brownrigg, M. D. F. R. S.

It appears from several essays presented, many years ago, to the Royal Society, by the author of this very curious enquiry, that the spirit contained in mineral waters, in which their medical virtues is supposed to consist, is no other than that mephitic air so pernicious in its effects, known to the miners by the name of chock-damp. Being lately at Spa in Germany, he took that opportunity of making several experiments, in order to ascertain a fact of such importance. Exp. 1. The doctor filled several bottles with the Spa water; he fastened bladders

bladders over their necks, out of which bladders the air was pressed by twisting, expecting that he should thus collect a quantity of air spontaneously separating from the water; but in this he was disappointed, and the water retained its spirit, after fourteen days standing, in the same manner as if the bottles had been corked. Exp. 2. By a gradual application of fire to a bottle of Spa water, covered as in the first experiment, and placed in a water bath for the space of four hours, a quantity of mephitic air is collected and secured in the bladder. Exp. 3. determines the proportion of air to the bulk of water, from which it was extracted, to be about 8 to 20. Exp. 4. shews that a mouse, or small bird, will live an hour under a cylinder $5\frac{1}{2}$ inches high, and $3\frac{2}{3}$ in diameter, without a supply of fresh air. Exp. 5. proves the mephitic quality of the air or spirit extracted from the Spa water; a mouse being put into the cylinder, filled with the air contained in the bladders mentioned in experiment 2, expires in a few seconds.

Art. XXVII. Extract of a letter from Mr. Benjamin Gale, a physician in New-England, to John Huxham, M. D. &c. concerning the successful application of salt to wounds made by the biting of rattle-snakes; dated at Killingworth in Connecticut, 20 Aug. 1704.

A man being bit, by a rattle-snake, just above his shoe, made a strong ligature above the wound, and in about two hours after applied to a surgeon. The leg and foot were at this time greatly swelled, and the patient afflicted with an excessive nausea. The surgeon made a deep scarification, and then rubbed the part well with salt. The same application was repeated the next day, and the patient recovered. In a note to this article, there is mentioned an instance of the like nature, in the year 1761.

Art. XXVIII. Extracts of three letters of Sir F. H. Eyles Stiles, F. R. S. to Daniel Wray, Esq. F. R. S. concerning some microscopes made at Naples, and their use in viewing the smallest objects. Naples 11, 1761.

These new microscopes are made by father di Torre; his glasses are spherical, and the diameters and magnifying powers of those which he sent to the Royal Society are as follows.

Glass.	Diameter.	Magnifying powers.
1	Near two Paris points,	640 times, in diameter.
2	One Paris point,	1280
3	Ditto,	1280
4	Half a Paris point,	2560

On the paper inclosing the last is written, 'Igne purissimo generatum incredibili patientia cucullis orichalceis inclusum

Globum primum & unicum diametri puncti dimidii Parisiensis, qui objectorum diametrum auget 2-60, inclytæ Societati Regiæ Anglicanæ Jo. Maria de Torre, D. D. D.— The second letter includes the author's instructions for the use of his microscopes, and contains likewise an account of some observations made on the human blood by Sir F. H. Eyles Miles in company with Father di Torre. In the first view, which was with a glass which magnified 512 times, the globules of blood had the appearance of oblate spheroids much compressed, the middle being darker than the margin, as if a dent had been made on their surfaces. The second observation was with a glass magnifying 1280 times, by means of which it now very evidently appeared, that each globule was actually perforated so as to form a ring consisting of several joints, of various figures. The number of articulations composing each globule appeared to be uncertain, varying from two to seven. Some of the globules were broken, and the articulations floated separately in the serum. A third observation was made with a glass magnifying 1920 times, which confirmed the reality of the rings beyond all possibility of doubt.—The third letter contains some curious observations, made by the assistance of microscopes, on the impregnation of plants; which observations we shall, in part, transcribe, as they will doubtless afford singular entertainment to our botanical readers. 'Each grain of pollen is a vessel filled with pulpy matter, in which are lodged a considerable number of smaller grains, which may be called the impregnating corpuscles. They are round, transparent, and nearly of the same size in all plants. They are conveyed to the germen through the style, which is furnished with internal ducts for that purpose; and in the class Syngenesia, and in the small plants of other classes, where the style is slender and transparent, they may be distinguished in their passage. In those plants which have hairy styles or stigmas, the corpuscles enter by means of the hairs. The hairs are tubes open at the extremity for the reception of the corpuscles. They are each of them furnished with a canal which divides and enters the pistillum in two branches, which run on till they join the longitudinal ducts that lead to the germen.—As soon as a grain has lodged itself, the point of the hair begins to open, and the mouth extends itself by degrees over the surface of the grain, till almost the whole body of the grain is drawn within the tube; in this situation the grain yields to the compression of the tube, and discharges its corpuscles, which, with the assistance of the fluid parts of the pulp that enter with them, or of the juices with which the tube is furnished, float on till they

they enter the longitudinal ducts, which convey them to the germen.

Art. XXIX. An account of the sequel of the case of Ann James, who had taken the green hemlock: in a letter to the Rev. Thomas Birch, Secretary to the Royal Society, from Mr. J. Colebrook, F. R. S.

In the year 1763 the author of this letter communicated to the Society the case of the person mentioned in the title, who, for a cancer in her breast, had then taken hemlock during a whole year, with considerable apparent advantage; but from this sequel of her case we learn, that the medicine proved only palliative; for that she ended a miserable life in September last.

Art XXX. Some account of the effects of a storm of thunder and lightning in Pembroke College, Oxford, on June 3, 1765: in a letter from Mr Griffith, of the said college, to the Rev. John Swinton, B D F. R. S.

We find nothing extraordinary in the effects of this storm, more than hath been frequently produced by accidents of a similar nature.

Art. XXXI. On the nature and formation of sponges: in a letter from John Ellis, Esq. F. R. S. to Dr Solander, F. R. S.

The design of this letter is to prove, that sponges are not vegetable productions, as hath been commonly supposed; nor yet the fabric of animals, as was the opinion of M Peysonell; but that they themselves are actually endued with sensation, and consequently with animal life. This opinion, however, is not entirely new; for, in the days of Aristotle and of Pliny, they were imagined to have a kind of feeling. The reason upon which the author founds his opinion is, that having taken up from the rocks on the sea-coast different pieces of sponge, and immersed them in glasses of sea-water, he observed the holes, or papillæ, on the surface to contract and dilate, thus receiving and passing the water: whence he concludes the sponge to be an animal *juxta generis*, whose mouths and emunctories are so many holes or ends of branch'd tubes opening on its surface. This opinion is considerably strengthened by the following declaration of the celebrated count Marfigli, in his *Histoire Physique de la Mer*. “J’ai un fond suffisant, says he, de ces plantes pour en faire une botanique entiere, & plusieurs reflexions curieuses sur la systole & diastole, que j’ai observé dans certains petits trous ronds de ces plantes, lors qu’elles sortent de la mer; mouvement qui dure jusqu’à ce que l’eau soit entierement consumée.” Nevertheless, he believed them to be vegetable.

Art. XXXII. Extract of a letter from Dr. John Hope, professor of medicine and botany in the university of Edinburgh, to Dr. Pringle; dated Sept. 24, 1765.

This indefatigable botanist having received from Dr. Mounsey some seeds of the *Rheum palmatum*, sowed them in autumn in the open ground. In the beginning of May a flowering stem appeared, and about the middle of the month the flowers began to expand, continuing in great beauty till the eighth or ninth of June. From this plant he collected near thirty seeds. The root was taken up too young, and at an improper season, yet it had perfectly the smell and taste of the true rhubarb, and was found, upon trial in the usual doses, to be exactly similar in its effects. Our botanical readers will probably not be displeased to see the doctor's description of this plant.

‘Radix ramosa perennis. Folia radicalia bipedalia, petiolata: petioli pedales teretes, superne subplani, glabri, viridis coloris, sed in quibusdam partibus maculis parvis angustis purpureis notati, in aliis penitus fere purpurei. Hi petioli, qui sunt pedales, ad basin foliorum desinunt in 3 vel 5 costas inferne prominentes; folia ipsa sunt ovata, profunde incisa, laciniiis acutiusculis; pagina superior est viridis, inferior alboviridis, amba scabriusculæ. Caulis erectus, subteres fistulosus, articulatus, vaginatus, glaber, obsolete striatus, octopedalis 2 uncias ad basim in latitudinem patebat. 14 articuli, quorum singuli a parte infima usque ad nonum unico folio reflexo instructi fuerunt. Hæc folia sunt alterna, & superiora gradatim minora, petiolusque ad suam basin; vaginam membranaceam caulem cingentem format. Pedunculi plures ex alis foliorum prodeunt suberecti, inæquales (quorum medius cæteris duplo longior) striati, teretes, ad basim planiusculi, exque horum lateribus alii pedunculi simili modo dividendi, vel simplices tenues pedicelli sustentantes nudum florem.’ For a description of the parts of fructification see Linnæi Gen. Plantar. Enneandr. Trigynia.

Art. XXXIII. A memoir containing the history of the return of the famous comet of 1682, with observations of the same made at Paris in 1759, by Mr. Messier: translated by Dr. Maty, Sec. R. S.

This article consists of Mr. Messier's journal of his observations, from the 21st of January, when he first saw the expected comet, to the 3d of June, when it entirely disappeared. To this journal he subjoins two tables, the first exhibiting the right ascensions and declinations of the stars for the time of the observations; the second shews the positions of the comet, in right ascension, declination, longitude and latitude, concluded from its situation relative to the stars.

Art.

Art. XXXIV. On the tranfit of Venus in 1769. A difcourfe addreffed to the Society by Thomas Hornfby.

Notwithftanding the obfervations of the late tranfit of Venus, made in different parts of the world, we are yet unable to determine, with any degree of certainty, the real quantity of the fun's parallax. To the great fatisfaction, however, of the aftronomers of the prefent age, it fo happeneth that another tranfit of the fame planet may be feen in the year 1769, when, on account of her north latitude, a greater difference in the total duration may be obferved, than could poffibly be obtained from the laft. The intention of this paper, which was read in the Society the 13th of February laft, is to facilitate the folution of this important problem, by pointing out the times and places where the feveral obfervations may be made with the greateft advantage. The author thinks it highly advifeable, that obfervations fhould be taken on fome ifland in the South-Seas; fuch as the ifland of St. Peter, Mendoza Ifles, &c. where the whole tranfit will be vifible; for by comparing thefe with thofe made at Tornea, we fhall obtain a difference in time of twenty to twenty-four minutes, which will be more than fufficient to determine the fun's true diftance, and confequently the dimensions of the whole folar fyftem. We ought certainly to be careful how we let flip this opportunity, as we fhall not have another till the year 1874. 'How far, fays the author, it may be an object of attention to a commercial nation to make a fettlement in the great Pacific Ocean, or to fend out fome fhips of force, with the glorious and honourable view of difcovering lands towards the South pole, is not my bufinefs to enquire. Such enterprizes, if fpeedily undertaken, might fortunately give an advantageous pofition to the aftronomer, and add a luftre to this nation, already fo eminently diftinguifhed both in arts and arms.'

II. *Pathological Inquiries and Obfervations in Surgery, from the Diffections of morbid Bodies: with an Appendix containing Twelve Cafes on different Subjects.* By Richard Browne Chefton, Surgeon to the Gloucefter Infirmary. 4to. Pr. 5s. Becket and De Hondt.

THE improvement in the art of healing, and the confequent advantages to mankind, which may rationally be fupposed to arife from the infpection of morbid bodies, are fo indifputably evident, that we could wifh to fee a law enacted to oblige the foolifh *living* to fuffer the unfeeling *dead* to be opened, in all cafes where the phyfician fhould be in doubt concern-

ing

ing the cause of the disease. For the same reason, every report to the publick, of morbid phenomena observed on the inspection of dead bodies, from whatsoever quarter it may come, provided we have no reason to suspect the judgment and veracity of the author, merits attention. How much the medical world are indebted to Bonetus and Morgagni, for their publications of this nature, is universally acknowledged. The book before us contains matter of importance sufficient to deserve the consideration of those who are engaged in the pursuit of medical knowledge.

In the first chapter, we have the case of an *empyema* from fractured ribs. The chief symptoms were, a constant cough, violent pain in the head, neck, and throat, with an empysematous tumour near the spine, spreading gradually over his back and breast. These tumours were removed, for a time, by scarification and compression. The patient however soon died. Upon opening the thorax, were found two broken ribs, an aperture thro' the intercostals and *hura*, and a wound in the lungs, answering exactly to the end of the broken rib; but no extravasation of blood, serum, or air in the cavity of the thorax.

Chapter II. contains an account of abscesses of the kidneys from a stone in the bladder. Here we have three calculous patients, whose kidneys upon inspection were found in a very purulent state. During their illness, besides the pain in the bladder, they all complained of frequent pain in their loins. To these is subjoined the case of a person whose bladder, on the contrary, appears to have been injured by a stone in the kidney. The patient for some time before he died, was afflicted with violent pains in his loins and bladder and great pain and difficulty in passing his urine. The stone in his kidney weighed an ounce and three quarters. The body of the bladder was sound, but a fleshy substance, half an inch long, projected from its neck inwards, and the prostate gland was considerably enlarged, and schirrous.

Chapter III. treats of the termination of abscesses in the liver. First, we have the case of a man, who after drinking when warm a quart of cyder, was seized with a pain in his bowels, loss of appetite, and diarrhoea. In about three weeks he began to discharge matter mixed with his faeces. The right hypogastrium at length projecting, and an internal fluctuation being perceptible, a large trocar was plunged into the most depending part, and in the space of fourteen days, no less than twelve pounds of matter discharged thro' the orifice, and the patient recovered. The second is a case from the same cause, and treated in the same manner; but the patient died. Upon opening his body, the liver was found adhering to the diaphragm, the right lobe almost destroyed by suppuration, and the

the internal surface of the ulcer black and hard, with near a pint of matter remaining in its cavity. The third case is that of a boy who fell down a precipice upon his head. The cranium did not appear injured, but the symptoms were, insensibility, coma, vomiting, and grinding of his teeth. After proper evacuations, in the space of eight days he seemed pretty well recovered; but at the end of three weeks, he complained of a pain in his belly, which in a little time began to swell, and he died in the fifth week from the accident. On opening the head there appeared a small quantity of matter on the dura mater, but the substance of the brain was uninjured. The contents of the abdomen were all sound, except the liver, in which were several distinct abscesses, containing a considerable quantity of matter.

Chapter IV. contains several cases of indurations and collections of water in the uterus and ovaria; but as these are cases which rarely, if ever, admit of any assistance from art, we shall pass on to

Chapter V. in which our author considers that disease of the joints commonly called a white swelling. After a short view of the opinions of former writers on this subject, he enumerates the symptoms usually attendant on this disease; he then proceeds to consider the cause, and indications of cure arising from the difference of the parts affected. The disorder may proceed either from obstruction or extravasation. 'As the one complaint, says our author, originally proceeds from a disease of the substance of the ligaments, thro' an infarction of their vessels, and the other from an extravasation of lymph, either general or partial, the distinct knowledge of each becomes absolutely requisite, as the methods to be attempted for their relief must frequently so widely differ. Proper discutients, as aromatic fumes, volatile liniments, frictions, brandy and vinegar, with proper bandages, will frequently prevail against both in a recent state. If such attempts prove ineffectual, extravasations of every kind may be opened with safety, and the highest probability of success, provided the fluid has not lain long enough to contaminate and destroy the surrounding parts; whereas in an obstructed state of the vascular system of the ligaments, an incision will ever prove ineffectual, if not productive of the most terrible consequences.' In a note at the bottom of the page, the author observes in regard to blisters, that their indiscriminate use is by no means advisable and that they ought to be applied in such cases only, where, from the *patella* being buried in the tumour, we know it to be occasioned by an extravasation of lymph in the cellular membrane. But if we may reason from analogy, from the discutient, attenuating, and stimulating power of blisters in other cases, why may they not be

be of service where the disorder is supposed to arise from obstructed vessels without extravasation? Upon the whole, our author seems to have considered the subject of this chapter with so much attention, that we recommend it particularly to the perusal of our surgical readers.

The cases related in the Appendix, are an hydrophthmia, polypose concretions in the heart, adhesions of the lungs to the pleura, lumbar abscesses, stones in the bladder with calculous concretions in the kidneys, dysuries during pregnancy, diseased testicle, induration of the cellular membrane in the scrotum, ulceration of the tibia from an internal cause, suppuration of the liver succeeding a wound in the scalp.

From these we shall select the second case, viz. that of a polypose concretion in the heart. ‘ J. M. about forty years of age, of a robust habit, and by occupation an husbandman, had for ten years past been subject to a very troublesome cough, attended for most part of that time, with a violent pain, and disagreeable noise in the head. At the beginning of the year 1762, when very cold, and employed in husbandry business, he was seized with a very considerable palpitation at his heart, and a violent pain in his back and left shoulder. From this time his cough increased with such violence, that he sometimes lost from his nose a quart of blood in twenty-four hours. His breathing became very difficult, but was commonly relieved by a mixture of oil and honey. At first these complaints were mitigated by venesection, but at last, were not in the least affected by it. He was for the most part costive, troubled with a ‘turking fever, and made water but by a spoonful at a time, and that very thick.

‘ When I first saw him, his eyes appeared flushed, and countenance very livid; his breathing was short and laborious, his legs anasarous, and water in the abdomen; his appetite bad, and constant pain in his stomach; he was very thirsty, and his spittle frequently tinged with blood. A remarkable strong pulsation might be perceived in the scrobiculus cordis, very troublesome to him. And towards the latter part of his life, the pain in his head became so violent as frequently to prevent his lying down, whilst the noise there seemed to him much like the dashing of a cascade or a mill, and affected his hearing very considerably; the pulsation of the arteries was by no means irregular or intermitting, tho’ rather quick; and once upon taking away about twelve ounces of blood from the arm, I observed it to strike bolder and more distinct.

‘ Tho’ many attempts were made by medicine for his relief, they effected but little, nor did he reap any particular benefit, but from keeping his body in a very lax state.

‘ Finding

‘ Finding himself one morning worfe than ufual, he kept his bed, and was fuppofed by thofe about him, in a dying ftate. When now, tho’ infenfible and gasping for breath, his pulfe continued rather ftrong, tho’ quick, but by no means irregular. In this condition he continued till the next night, when he died.

‘ Upon expofing the cavity of the thorax, I found the veffels dependent on the fternum very much enlarged, and turgid with blood, as indeed they were upon the whole parietes of the thorax. The pericardium with its contained water, was as natural. The heart appeared very large, and the coronary veffels very full of a thick, black blood. The right auricle was very much dilated, and upon being laid open, full of grumous blood. In the right and left ventricles were two polypofe concretions of a firm fubftance, and yellow colour, not unlike a condensed ady-pofe membrane, arifing from the interftices of the columnæ carneæ of the ventricles, from whence they had extended themfelves into the beginning of the pulmonary artery and aorta. In the left ventricle, particularly, the concretion appeared much more compact and larger, and formed a kind of middle feptum to its cavity. The lungs were exceffively diftended, tho’ there was not the leaft appearance of putrefaction.

‘ The ftomach was very much difplaced ; and the arch of the colon dropt down in the middle of the abdominal cavity. The fpleen was very much enlarged, and ftudded as it were, on its furface, with fome very hard cartilaginous fubftances. The blood veffels of the intefines very conspicuous.

‘ This man’s complaints are eafily to be accounted for, from the obftruction the circulation met with in the heart.

‘ He was remarkably paffionate, and of a very malicious difpofition. How far fuch paffions affecting the heart, might have been the original caufe of this difeafe, future obfervations muft determine.’

The reader will perceive that in our review of this book, we have attended only to facts, without taking any notice of the author’s pathological reafonings, and conjectures, which, tho’ frequently ingenious and rational, would often admit of difpute. The facts, however, in writings of this nature, are chiefly valuable ; and to thefe therefore we have confined ourfelves. We cannot clofe the article without obferving, that the author’s ftyle is not fo pure as might be wifhed : fome injury committed to the lungs ; tumour afforded a noife, after we had caught ten ounces of blood ; violence committed to the head, &c. are modes of expreffion not allowed by the idiom of our language.

III. *A Paraphrase upon the Fifteenth Chapter of the First Epistle to the Corinthians; with critical Notes and Observations, and a preliminary Dissertation. A Commentary, with critical Remarks, upon the Sixth, Seventh, and Part of the Eighth Chapter of the Epistle to the Romans. To which is added, A Sermon on Ecclesiastes ix. 1. Composed by the Author the Day preceding his Death. By John Alexander. 4to. Pr. 3s. 6d. Buckland.*

THE author of this Paraphrase was the son of Mr. John Alexander, a dissenting minister at Stratford upon Avon. He was for some years a student under the late Mr. Benson; and was admired for his amiable qualities, and his extraordinary attainments in literature, though he died before he had completed his thirtieth year. In this work the reader will discover a solidity of judgment which few writers have possessed at that early period.

It is well known what a variety of different notions have been formed and supported by those who have attempted to explain the Scriptures. But from whence does this diversity of sentiments arise? From the ambiguity of the sacred oracle, or from other external causes? The author, in the Preface to this work, points out some of the principal circumstances which have occasioned these dissensions.

‘As soon, he says, as the Scriptures found a place in the studies of speculative men, just fresh from the schools of Greece and Egypt, they were examined no doubt with a closer attention; much too close perhaps it may be thought by some, upon considering the use which was made of them. It was soon found that they treated of matters the most interesting to mankind, and contained a much more sublime and elevated theology than Pythagoras or Plato had ever taught, and supported too by an authority to which these great masters never pretended. They were easily caught by this favourite handle. They thought that they had discovered an inestimable treasure—not indeed such a treasure as these books really contain, every thing necessary for the direction and comfort of human life; but something vastly inferior to this, though unhappily more prized by speculative minds—I mean a solution of the most difficult problems in Philosophy and Theology. They dreamed of nothing less, than a system of universal knowledge. They studied these books as a scheme of Science, not of Religion. Their thirst for the former would not give them leave to consider coolly, what might justly be expected from the latter; or whether it were an object deserving the divine interposition, to conduct the speculations of men in a number of points much more curious than interesting.

' The great Teacher of Christianity, whose business it was, as the Prophet and High-Priest of our profession, to teach us knowledge, and initiate his followers into all the mysteries of his religion, studiously repressed that idle curiosity of prying into every secret of Divine Providence, and refused discussing those questions which did not tend directly to the improvement of life and manners. The mysteries of his kingdom, which he sometimes delivered in parabolic representations, and explained more particularly to his disciples, were nothing but moral sentiments and reflections, calculated for general use, and dressed up in an entertaining manner, though more covered and indirect than was his frequent practice of teaching, for the sake of making deeper impression on the minds of men, or conveying reproof to the wicked with less asperity and offence. But these things would never satisfy the inquisitive genius of men, long used to range the whole circuit of metaphysics; to contemplate not only the visible, but intellectual universe; to trace the generation of gods and demons; and to explore those subtle essence, which by being unfortunately linked to matter, are dragged down below the moon, but when they escape from their terrestrial prison fly away to the regions of light, and become once more pure and heavenly intelligences. They were much more curious to find out the origin of evil, than the means by which it may be removed; and to know how men came to be sinners, than by what methods they may be reformed and amended.'

Among other causes of error the author mentions the custom, which has always prevailed in the Christian church, of building doctrines upon detached passages and incidental expressions of Scripture, without any attention to the point in view.

' The general manner, he observes, of proving doctrines from Scripture is very remarkable. One should have expected to have found them contained as fully and precisely in the books of the Old or New Testament, as in any systems of school-divinity: because they are supposed so necessary to our happiness; and being so much above the human ken, it was easy for the honestest and acutest mind to have mistaken them, without being thus accurately defined. This however is not pretended. When you call upon them for their authorities, one passage, which proves nothing, is quoted from an Epistle perhaps; this is explained and confirmed by another as little to the purpose out of the Psalms; and this again by a citation from some one of the Prophets; and so on, backwards and forwards, from one end of the Bible to another. If this had been done to shew the sense of a disputed phrase, or ascertain an ancient custom

custom, it was very commendable, and the only way perhaps there was for doing it. But when I am told that it is to make out a very mysterious doctrine, the belief of which is absolutely necessary to salvation, and which could not have been known without a careful examination of these distant and unconnected passages, and comparing them together over and over again, I do not know which is the most astonishing, the folly or presumption of the men I have to do with.

‘A critic should be very careful in extracting out of the works of any master propositions which are not contained there in so many words. For if he should allow himself to syllogize at random, and charge his inferences from a number of independent passages, where the subjects are not treated of professedly, as the genuine sentiments of the writer, or take words and phrases in their most rigid signification, where, from the very nature of the composition, he has no right to expect the precision of an artist, he might perhaps blunder twenty times for once he should happen to be right. This is true of every book, and not more so perhaps of the Bible, than of any other book of such various argument, which, had it been so much sweated and tortured by every different party of Christians, would probably have been full as confused and uncertain. Thus nothing in general has been easier with divines, than to find out a proof from Scripture of any point whatsoever they chose to have believed; of purgatory, for instance. For they had nothing to do but to rummage into all the passages of the Bible, where mention was made of fire and flame, and it was fifty to one but they found somewhat said, in some connection or another, that they could accommodate to their purpose. But does any man in his senses think the Scriptures obscure, because they do not decide this point more fully? or ambiguous, because a single expression in it is capable of conveying the speculations of some late divines upon that head? And will it not always be more probable, that something else was meant in that one passage, than that a doctrine of the Scripture, which could be known no other way than from revelation, should be taught so confusedly as never to be understood, till some ingenious divine started up and let us into the secret? I do not deny but there are many passages of Scripture, the precise sense of which is unknown to this day, and may remain so long as the world lasts. But I can never be persuaded that they contain peculiar doctrines of the gospel, which are of importance to be known and received, or without which a man must everlastingly perish.

‘Further, if nonsense can ever be true and of divine authority, it cannot be denied but that transubstantiation may be a doctrine

doctrine of the New Testament; if it be not more proper to say in that case, that it is not inconsistent with it, or that it may have been very loosely and imperfectly hinted in those words of our Saviour, *This is my body*. And it is possible to bring men to think the Scriptures very ambiguous upon this point, while they believe it a matter of absolute indifference whether they understand the words of a divine teacher in the most reasonable or the most unreasonable sense. But can it ever be credible to sober, thinking persons, that a mystery, sufficient to astonish and confound the highest order of angels or archangels, should never be explicitly taught poor blundering mortals? that it should be only insinuated, and this in such a slight, negligent, *hocus-pocus* way, as the assertion of a man at supper, holding a piece of bread in his own hand, must appear, on the least consideration, to such as will suppose him teaching one of the most abstruse and incomprehensible doctrines that can be imagined? Was it not fit that there should have been some little preparation to reconcile the world to this astonishing miracle, and bring them hereafter to adore and wonder? And, on the other hand, provided there was no such mystery intended, could the most cautious and suspecting person have suggested *a priori* the fear of any mistake which might arise hereafter, as a reason for rejecting figure in this case, and expressing the matter more plainly? The thing speaks for itself. It was not possible to palm such an extravagance upon mankind, till after the subject had been set off with all the arts of rhetorick and description, exaggerated by an infinitude of declamations, puzzled at length with scholastic distinctions, and the minds of people prepared by a long course of bowing and cringing to believe any thing concerning a substance which they were accustomed to adore. Ten or eleven centuries were hardly sufficient to pave the way, and gain it a peaceable admission into the minds of men. Yet a parcel of illiterate fishermen are supposed to take the hint at once, to be so much more acute upon this occasion than they ever were upon any other, and to understand, as it were by inspiration, that they were swallowing down their master, all alive, while to all human appearance they were only devouring a piece of broken bread. Surely it is not enough to be said in such a case, whether by the friends or enemies of revelation, that the words have been thus interpreted; or may be taken in such a sense. It must then be incumbent upon those who charge the Scripture with such doctrines, to prove one of these three things; either, first, that the doctrine is as natural and agreeable to human reason as this is evidently repugnant to it; or, secondly, that the

teacher or writer was a madman ; or else, lastly, that the words cannot fairly be understood in a different signification.

The humour of former days seems to have been much of the kind which I am now going to mention. If any debate happened to arise between two or three divines in a province, it might be concerning the most proper season for paring their nails, or whether Adam was created on Monday or Friday, a synod was presently called to determine these points of doctrine or discipline. After a long hearing, *pro* and *con*, the matter was at length put to the vote ; and having collected the sense of the majority, they proceeded to draw up an instrument to bind the men of that age and their posterity, under pain of everlasting damnation, to maintain the truth of their determinations to the end of the world.

‘ If such a synod of reverend and grave divines should press me with the authority of their decisions upon any point of controversy, I should be inclined to reply to them in this manner : “ Holy fathers, I sincerely believe in God and in his Messiah. Why should not this be sufficient, without believing also in you ! Shew me any passages of Scripture, where these doctrines are as clearly revealed and explained as they have been by you, and have been declared necessary to my salvation to believe, and I submit at once. But do not expect me to pay the same regard to your interpretations and comments, your inferences and syllogisms, as to the word of God. You tell me that God has no mercy for heretics, and that I must perish everlastingly, unless I yield my hearty assent to your capacious creeds. I am sorry, under several forcible, to fall under your curses for viewing such subjects in a different light. But, as I see no way of coming to an agreement upon the point, I think it much safer, notwithstanding all that you have said of God’s judgments against heretics, to trust him with my soul, than you with my sense.” ’

A mistake once made in a method of deciding controversy, is transmitted to distant generations ; because men are apt to copy the faults of others in their reasoning, as well as in their practice. And even when they are persuaded to examine for themselves, it is not without great difficulty that they see into the deception : and being pressed with the authority of great names, they doubt and hesitate, where there is no room for doubt, judge with timidity, and perhaps never truly determine.

How often, continues this discerning writer, has a comparison, a figure of rhetoric, an allusion, an epithet, or even an idiom of speech, been made the foundation of sublime mysteries ?

' I remember, says he, to have heard a noisy divine of the present age declaim with great vehemence upon that passage' *Exod. xxxiv. 7. And that will by no means clear the guilty*: which, as he affirmed, contained no less than the whole mystery of the satisfaction. Because it is in the original, *in clearing he will not clear the guilty*, that is to say, at one and the same time,

The Lord will *clear* and he will not,

or to use the critic's own words, *he will clear so as not to clear the guilty*, which without doubt is in the highest degree surprising. How wisely was it ordered that the Old Testament should be written in a language, which had an idiom thus happily adapted to convey so great a wonder to posterity! And, but that the knowledge of such mysteries is not given to every body, one can hardly forgive our translators for depriving the world of such curious information, by superstitiously confining themselves to the sense, and leaving the turn of expression wholly unnoticed. To be serious, if the writers of the sacred volume intended to instruct the world by such conceits, it is certainly the obscurest book that ever was written: because, till a man had lost his senses, he would never think of sitting down to work upon an author in this manner.

' Perhaps it may have been sometimes an hindrance to the right understanding of Scripture, that it has been believed to be written by a divine inspiration. I will explain what I say, that I may not myself be misrepresented. The high opinion which men have always entertained of these writings is very likely to have been one cause why they sought after so many abstruse and recondite senses. There was in their apprehension no explanation too grand and sublime, or, as it would very often turn out, too whimsical and extravagant, to be given to these writings on account of their original. Every word and letter was imagined to be big with meaning, and critics were often disposed to put senses upon particular passages there, which they would never have thought of affixing to the same passages in any human composition. Such interpretations would at first probably be started, even by the most adventurous genius, with caution and apology. But they gained strength by time, and from being retailed over and over in discourses and comments, they came in the end to be considered as the true and proper sense of the passage, while the original one was kicked out in order to make room for an intruder. Though this last step was not strictly necessary; for it was thought that one and the same passage might be taken in five, six, or seven senses, which were equally proper to it, according to the different view of the person who quoted it. If a book

were ever so clear and intelligible in itself, would not this method of treating it in time render it completely unintelligible? Thus while men endeavoured to honour the Scripture, by attributing a number of senses to it, they were in danger of bringing it into utter contempt: and by aiming to persuade the world that it abounded with meanings, they gave some a pretence for objecting that it had no fixed meaning at all.'

In a preliminary dissertation, the author has attempted to shew the invalidity of the common opinion concerning an intermediate state, and the resurrection of the *flesh* at the coming of Christ.

'If, he says, the resurrection of the *body* be a doctrine of Scripture, it is at least very ambiguously revealed, and expressed in such a manner, as to leave room for drawing very different conclusions from the passages which are supposed to assert it. And I further recommend to those, who consider the resurrection taught in the New Testament, as a mere appendage to the happiness and reward of good men in another state (which is indeed completed by this, but begins many ages before) wherever a resurrection is mentioned, to add to it these words, "of the body:" and consider the persons said to be then raised, as enjoying behind the blissful presence of their Saviour, and the crown of life which we hope and wait for here: and they will see, how much this idea destroys the force and beauty of so many sublime passages, written for the comfort and encouragement of the Christian world. Indeed, if the rescuing an animal body from corruption and the grave, be all that is meant in the promises of Scripture, concerning a resurrection to life; and it be at the same time, as they say, clearly taught, that the souls of good men enter upon happiness, long before this period, and at the instant of death;—one would not be unthankful for any information relative to the circumstances of a future life.—Yet it seems to be the least interesting part of the Christian doctrine; the least important, as a sanction to its laws; and the least necessary to the comfort and hope of such as embrace it. If it be a doctrine of the Scripture, I do not complain, that our curiosity has been indulged, in a point of this nature; and that, for the satisfaction of human wit, something more has been revealed to us, than we could have discovered by our own sagacity. But, till there is more evidence of this, I must consider the hope of a resurrection as being, according to the known and usual method of divine revelation, a very needful and important branch of our instruction and belief; and given for nobler purposes, than barely to amuse the human mind with a greater insight into the divine proceedings, and the *manner* in which God will reward the righteous, than
appears

appears at present, upon such representation of things, to have been necessary either to our satisfaction or improvement.

‘ I know it is generally said, that, when the body is raised and united again to the soul, the happiness of the saints is quite complete : and that, for this reason, Christians are so often referred to this event, for their encouragement and hope ; and the time of imperfect beatitude, between death and the resurrection, is so seldom mentioned. I will not be so unreasonable as to insist upon any proof, that the re-union of a soul to its former body, is so necessary to its perfection and joy, that, all other things continuing in the same state, this alone should be such a vast accession of bliss, as quite to obscure the splendor of its former happiness, and entitle the latter only to the name of a reward, and to be the continual subject of the gospel promises. I will only remark these two things ; first, that it is a supposition, which is evidently made for the purpose, “ that the heavenly happiness is neither completed at once, nor gradually increases ; but is given at first in some low degrees, and afterward arrives, in an instant, at its height and perfection, when the body is raised ;” and, secondly, that it must always be a considerable difficulty, with thinking minds, to conceive, why the honour and reward of a future state, should be represented as depending more upon the revival of a body long since mouldered away, than upon the presence of God and of Christ, the society of angels and blessed spirits, and the exercise and improvement of all divine and social virtues ; all which enjoyments, upon these principles, are prior to a resurrection of the flesh, and, for any thing we know, capable of rising in infinite progression without it. And I think that the advocates for an immediate translation of the soul into heaven, are left under a disagreeable dilemma ; either of being constrained to draw very faint pictures of the enjoyment of the state preceding a resurrection, and much below the usual strain of declamation upon these subjects, or to part with the only plausible argument, they have to shew, why the New Testament, upon a supposition that their scheme is true, has fixed the reward and happiness of good men to the resurrection, and so uniformly exhorts them to look forward to this distant period.’

There is hardly any passage in the New Testament which has more exercised the genius of critical writers, or given rise to a greater variety of unsuccessful conjectures, than this, *Else what shall they do who are baptized for the dead, if the dead rise not at all ? Why are they then baptized for the dead ?* In the Paraphrase before us these words are thus explained : ‘ But to return to my former argument : I just now asserted, that, if we have no hope in Christ beyond the present life, we are of all men

the most deserving of compassion; our condition is quite deplorable, and our conduct in voluntarily embracing it, can be ascribed to nothing short of madness. For what words can paint their distressing situation, or what terms be sufficient to set forth their signal folly, who, having no advantage which they can rationally expect from their profession of Christianity in this world, but on the contrary, abundance of trouble and persecution, the loss of all things and of life itself, can really be considered in no better light than as being baptized for the dead, and initiated into the grave. If indeed the dead never rise? And upon what principle must we account for such complicated folly in human conduct, or what is it, must we say, induces men to embrace a religion which opens to them no prospects but those of certain and everlasting perdition?

This interpretation, which, however, is not entirely new, is more plausible than many which have been proposed; as it is not, like some others, founded on an unjustifiable construction of particular words, or on the supposed existence of a superstitious custom. We admit, that *οτι νεκρων νεκρον* may signify *for the state of death*, as *απο νεκρων νεκρον*, and *α νεκρων* is the same as *rising from the state of death*; yet not to mention any other inaccuracy, it may be objected, that the apostle, if he had spoken of the baptism of all Christians in general, would have rather said, “Why are *we* baptized for the dead? and why stand we in jeopardy every hour?” Mr. Locke honestly confessed that he did not know the meaning of this passage; and we must own, that every explication of it that we have seen, is attended with difficulties.

Whether St. Paul really fought with wild beasts at Ephesus, or was only treated in a brutal manner by cruel and unreasonable men, is a question which has been much disputed by commentators; our author states the difficulties on both sides, and concludes, that if the apostle must be supposed to speak here in a figure, it is such a figure as is harsh and singular, and, which is hardly excusable in any writer, almost unavoidably liable to misconstruction.

But when we consider the difficulties attending the former interpretation, we are inclined to think that the latter deserves more particular consideration. *ὁ λαὸς ὧς* seems not improperly to express the *brutality* of the populace; and the allusion is natural and obvious. The apostle was then at Ephesus, and, as he says in the preceding verse, in daily apprehension of death, which most probably arose from the continual opposition of fierce and untractable men, such as those whom he calls *gravis evolver*, in his address to the Ephesians, Acts 20. 29.

In the explication of these difficult passages, Mr. Alexander shews a considerable share of critical sagacity, though in several cases the learned reader may probably dissent from his opinion.

The sermon which is printed at the end of these Annotations, is a useful discourse, recommending a diligent application to the business of life from the mortality of man.

IV. *A critical History of the Life of David: in which the principal Events are ranged in order of Time; the chief Objections of Mr. Bayle, and others, against the Character of this Prince, and the Scripture Account of him, and the Occurrences of his Reign, are examined and refuted; and the Psalms which refer to him, explained. By the late Rev. Samuel Chandler, D. D. F. R. and A. S. S. In II Vols. 8vo. Pr. 10s. 6d. Buckland.*

THERE is no character in history which has been more extolled on one hand, or more censured on the other, than that of King David. Several writers have attempted to vindicate every action of his life, and have represented him as an example of consummate piety and virtue. Others have loaded him with invectives; treating him as an atrocious hypocrite, deceitful in his transactions, unjust in his distributions, profligate in his morals, partial to his friends, and cruel to his enemies. In this case it is hard to say, whether he has been more unhappily exposed by the zeal of his defender, or the virulence of his accusers; as his virtues in all probability would never have been called in question, if he had not been set up as a standard of perfection. The Scriptures indeed have stiled him *the man after God's own heart*; yet it is generally agreed by the commentators, that this expression was not intended to denote the integrity of his conduct in private life, but his obedience to the divine command in his *regal* capacity. His failings were great and notorious, and for some of them he was severely punished.

In relating the transactions of his life, biographers should observe the impartiality of the sacred writers. These excellent historians never attempt to aggravate his faults, or magnify his virtues. They use no colouring; they conceal none of his defects; they fairly and openly declare the truth; but they consider themselves as witnesses, and not as judges.

Modern writers, on the contrary, generally select the circumstances which correspond with their prejudices; add what colouring they choose, and proceed, as they are predisposed, to applaud or condemn. Thus, one biographer writes a libel;

another, on the same subject, produces a panegyric. In different histories, David is a saint, and a monster.

The writings of the Old Testament are the only genuine records from which we can form our sentiments of the character and conduct of this prince. But innumerable difficulties surround us. A circumstance overlooked, or a sentence misunderstood, may give things a very different aspect; and our censure or applause may be founded on a mistake. Unless the writer is possessed of uncommon abilities, it will be impossible for him to do justice to the character of David. We have a great respect for the learning, integrity, and judgment of the late Dr. Chandler, yet we cannot always acquiesce in his justification of David's conduct, and his representation of things.

In the following paragraph he seems to have made a very feeble attempt to vindicate the equity of the Hebrew monarch.

‘ I think it probable, says he, from the choice which David made, that the very persons he gave up to the Gibeonites, were employed by Saul in this butchery, and that for this reason he delivered them up as sacrifices to publick justice. These were the two bastard sons of Hishai, Saul's concubine, and the five sons of Michal, the daughter of Saul, which she bare to Adriel, the son of Barzillai, the Meholathite. It appears to me, that Michal was married to this Adriel before she was married to David, and had five children by him, which would be all of them of age sufficient to be employed in this unrighteous affair. Saul was about forty years old when he came to the crown; for his sons were all men grown, men of strength and valour, and his two daughters are spoken of as not being children at that time, but as women arrived to some maturity. From his being made king to David's marriage with Michal, was, by the chronology of our Bible, thirty two years. Allow her therefore to be six years of age, on her father's advancement to the kingdom, she must be above forty years of age when David married her; a space of time, in which she might have had many more children than five by a former husband, that would be of age sufficient, in the latter part of Saul's reign, to act under his commission in the slaughter of the Gibeonites. ‘ It is not very probable that Saul's daughter should continue unmarried, till she was forty years old and more, and the Scripture is express, that she bare to Adriel, the son of Barzillai, the Meholathite, five children. It is indeed said, that Saul married his eldest daughter Merab, to Adriel the Meholathite. But this Adriel might be a very different person from Adriel the son of Barzillai, who was the husband of Michal, who seems to have been thus particularly described, to distinguish him from the other Adriel, who, though a Meholathite,

Iathite, is no where said to be the son of Barzillai. If these remarks are just, we need no critical emendation of the text, and can defend the justice of David in giving up these persons to the vengeance of the Gibeonites.'

Saul's eldest daughter was married to Adriel, only eight years before the death of her father. It is impossible, therefore, that she should have any children old enough to be concerned in the slaughter of the Gibeonites. That Michal was married to a person of the same name with her sister, and had five sons before she was married to David, is hardly credible. We are told, that *she had no child to the day of her death*. Our author, upon his supposition, cannot, with any propriety, apply these words to Michal *after* the incident which gave occasion to this remark. For if she was above forty years of age when she was married to David, at his dancing before the ark she must be sixty; and *then* the observation of the sacred writer would be impertinent.

All interpreters agree, that the five sons of Adriel must be Merab's children, and not Michal's: and whereas in the Hebrew text they are called *sons of Michal, daughter of Saul, whom she bare to Adriel*, the late translators and interpreters take various ways to remove the objection. Tremellius, Willet, and others, would, in the word *Michal*, understand an ellipsis, and for *Michal*, read *Michal's sister*. The English translators go another way; and for *Mubael bare to Saul*, read, *Michal brought up for Adriel*. In the margin the interpretation of Tremellius is restored. The word in the Septuagint is *επειτα*, in the Vulgate and others, *peperit*, or *peperera*. But after all, perhaps, there is a mistake in the Hebrew copies, and instead of *Michal*, we should read *Merab*.

Dr. Chandler proceeds: 'Supposing these sons of Michal, or Merab, were *too young* to have any hand in the guilt of this transaction, I do not see that an immediate command from God to deliver them up to death is any ways inconsistent with the rectitude of his nature, or the justice and equity of his moral providence. The judgment of Grotius on this affair is worthy our regard. "God," says that great man, "threatens in the law of Moses, that he would visit the iniquity of the fathers on their posterity. But then he hath an absolute dominion and right, not only over all we have, but over life itself; so that he can take away from any one his own gift whensoever he please, without assigning any reason for it. And therefore when he takes away the children of Achan, Saul, Jeroboam, and Ahab, by an untimely and violent death, he exercises his right of dominion, not of punishment, over them; but, at the same time, he by this means more grievously punishes the parents

rents of them. For whether the parents survive them, which the law principally supposes, the parents are certainly punished by seeing their children thus taken from them; or whether they do not live to see their children cut off, yet the fear that they may suffer for their crimes, is a very great punishment to the parents." He farther observes, that "God doth not make use of this extraordinary vengeance, except it be against crimes peculiarly dishonourable to him; such as idolatry, perjury, sacrilege, and the like."

"The crime of Saul was a wilful breach of the laws of God and man, a perjurious violation of the national faith and honour, which it became God, the supreme governor of the Jewish nation, to manifest his resentment against. Suppose all who were actual perpetrators of this aggravated crime were dead, and out of the reach of vengeance. Yet some of their posterity were still remaining. But they were *innocent*. Alas! Therefore. What? That God was unjust in taking away their lives? But what right had they to live longer? Doth the gift of life convey an unalienable right to live for ever, or to any particular period of life? And that in bar of God's right to resume it when he pleases, and when there are valuable ends to be answered by his resuming it? The evident intention of God, in ordering the death of this part of Saul's family, was to be a public attestation of his abhorrence of Saul's peridy and cruelty, to strike a terror into the princes his successors, and caution them against committing the like offences, as they would not have them avenged by the sufferings of their posterity, and especially to prevent all future attempts against the lives of the Gibeonites, whom God now declared to be under his protection, though they seem to have been looked on with an evil eye by the Jewish nation; who probably would have in time completed the extirpation which Saul began, had it not been for this remarkable manifestation of God's displeasure against it.

"The death of these seven persons therefore, supposing them all innocent, was, in this view, no punishment at all inflicted on them by God, but an appointment of God in virtue of his sovereign right over the lives of all men; to teach princes moderation and equity, and prevent for the future the commission of those enormous crimes, which if permitted to go with impunity, would be inconsistent with the peace and welfare, and even being of civil government; and God did these innocent persons no more injustice, by ordering them to die by the hands of the Gibeonites, than if he had taken them away by any kind of natural death, which I presume no *real Theist* will deny his right to, because it is a right which he exercises in the

the daily dispensations of his providence. And as he intended their death should be subservient to promote the publick virtue, welfare, and safety; the manner of their death, whatever it might be in the imagination of others, was to them much more honourable, than if they had been cut off at the same age in the ordinary course of things, when no publick utility could have been so perfectly answered by it.'

In this manner our author cuts the knot, acquitting David of injustice, by ascribing the execution to the appointment of God.

'It is true,' says he, 'that the oracular response did not in words dictate any act of expiation that was to be made to the Gibeonites, but only mentioned the cause of the famine. And the reason is plain, because when it was known that the famine was sent for the slaughter of these poor people by Saul and his bloody house, it was as well known they were to have some justice done them on that bloody family, for the outrages that had been committed on them; for David knew that, in the ordinary course of justice, the shedding of blood was only to be atoned for, by the shedding of his or their blood, on whom the murder was chargeable. So that the oracle did really dictate, though not in words, the necessity of an expiation, by pointing out the crime for which the famine was sent. And thus David understood it, when sending for the Gibeonites, he said to them: *What shall I do for you? What will I make the atonement?* i. e. the atonement for the blood of your people, that hath been unrighteously shed.

'The Gibeonites replied: *We will have no silver or gold of Saul, neither will we shed nor kill any man in Israel.* No compensation could be made under the law, for wilful murder, by silver and gold; and indeed nothing could have argued a meaner and more sordid disposition in these people than a demand of money in satisfaction for the massacre committed on them; and though the nation might have been, and certainly was, in some respect, criminal, for permitting Saul to cut them off, yet as Saul was the contriver of the mischief, and his family the immediate agents who destroyed them, they did not desire that any one person in Israel should be put to death on their account, which was an argument of their great moderation and regard to justice.

'David then bid them name the satisfaction they demanded, and promised that he would give it them, acting herein in obedience to the prophet's direction, who, as Josephus rightly observes, ordered him to grant the Gibeonites whatsoever satisfaction they should demand of him. We have something of a like history in Herodotus, who tells us, that after the Pelasgi had
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murdered their Athenian wives, and the children had by them, they found that their lands became barren, their wives unfruitful, and their flocks failed of their usual increase. On this account they sent to the oracle at Delphos, to know by what means they might obtain deliverance from these calamities. The oracle ordered them to give the Athenians whatsoever satisfaction they should demand of them. The Athenians demanded, that they should deliver up their country to them, in the best condition they could. This the Pelasgi promised upon a certain condition, which they thought impossible. However, they were forced in virtue of this promise, many years after, to surrender it to Miltiades, some of them making no resistance to his forces, and those who did, were besieged and taken prisoners.'

To what purpose the Doctor has introduced this piece of history we cannot conceive: the story of the Gibeonites gains no credit by the comparison.—In order to prove that David in this affair acted by the direction of a prophet, our author quotes Josephus. But why Josephus? His testimony on this occasion will never be admitted as a proof.

'The Gibeonites having received this promise from David, demanded seven of Saul's sons to be delivered up to them, that they might hang them up unto the Lord in Gibeah of Saul. It appears by this, that the demand of these seven persons, to be put to death, was by order of God, and the sacrifice that he appointed to be made to the publick justice, to expiate the murders committed by Saul, for they were to be hung up to the Lord; i. e. in obedience to his will, and to appease his displeasure, because wilful murder are highly offensive to God, and are properly to be expiated by the death of those who have committed them; in which sense every offender who is guilty of capital offences, expiates his guilt by suffering the penalty of death, and thereby becomes a sacrifice to justice human and divine.

'It deserves also to be remarked, that the Gibeonites did not intend to exterminate the family of Saul, in revenge for his intention to destroy them out of the coasts of Israel, but only demanded seven of his sons, and even left the choice of these seven to David himself, hereby putting it out of their power to sacrifice the male line of Saul to their revenge, and giving David a glorious opportunity to shew how religiously he remembered his covenant with his friend Jonathan, and that no policy of state should ever induce him to the violation of it.'

The Gibeonites took the sons of Saul, and hung them up *in the hill before the Lord*. But does it appear by this, that the demand of *these* seven persons was by the order of God? And

if in reality they were *not concerned* in this offence, by what law of equity did they suffer the *penalty of death*? Our author argues upon a supposition which cannot be proved.—‘David, he says, had a glorious opportunity to shew how religiously he remembered his covenant with his friend Jonathan.’ But how did he acquit himself of his oath to Saul in the cave of Engedi? If he spared the son of Jonathan because of his oath, should he not for the same reason have spared all the family of Saul? Our author replies: ‘If David did not cut off his seed after him, so as to destroy his name out of his father’s house, he did not violate his oath to Saul. Now David did not cut off one single person of Saul’s family, whose death had the least tendency to destroy his name out of his father’s house. The seed is always reckoned by the males, and not the females of a family, and the name in a father’s house could only be preserved by the male descendants. But David gave up only the sons of Saul’s concubine, who were not the legal seed of Saul, and those of his eldest daughter, who could only keep up Adriel’s name, and not Saul’s; and hereby conscientiously observed, without the least violation, his oath to Saul, or need of any mental reservation to help him out.’

‘I have, continues this indefatigable advocate of king David, one remark more to make on this part of the history, which turns out to David’s immortal honour. ’Tis observed, that *some certain contemplations*, which are put into David’s head, *calling to his remembrance, that some of Saul’s family were yet living, he concluded it expedient to cut them off, lest they should hereafter prove thorns in his side; and that whenever David projected any scheme, a religious pretence, and the assistance of the priests were never wanting.* But for this charge there is not any foundation. For Saul’s bastard children, and the children by his daughter, could never be thorns in David’s side, any more than other people, or the other branches of Saul’s family, because incapable of the crown; especially, whilst there continued a lineal descent in the male line from Saul himself. David therefore could not be guilty of all this villany and folly with which he hath been charged, for the sake of cutting off Saul’s family, lest they should be thorns in his side, because he cut off none but those who could be no thorns in his side, and suffered all those to live, who alone were capable of proving thorns in his side; and therefore David projected no such scheme as this of cutting off Saul’s family; yea, his conduct in this affair was directly the reverse of what he must have done had he projected any such scheme; and therefore I must conclude, that as no such scheme was ever projected, there was, and could be no occasion for a religious pretence, or the assistance of the priests to sanctify and accomplish it.

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‘ There have been, I acknowledge, commotions excited in states by illegitimate children, and by descendants in the female line. But I know of no instance, in ancient or modern history, of any prince, who remembering that some of his predecessor’s family, who might dispute with him his crown by their descent, were living, and concluding it expedient to cut them off, lest they should hereafter prove thorns in his side, should, to answer this end, cut off only the bastard children, and those of the daughters, and leave the son and grandson of his predecessor alive to propagate their descendants, and in them claimants to his crown, and thorns in his side, to all generations. Suspicious and jealous tyrants love to make surer work ; but David under a necessity of delivering up some of his predecessor’s family to justice, generously preserved the claimants to his crown alive, and delivered up those only from whom he could have nothing to fear, as having no kind of legal right to the government and kingdom.

‘ Illustrious prince ! be thy name and memory ever revered, thy generosity ever spoken of with praise ; who, when forced by Providence to give up to justice some of the guilty family of thy persecutor and sworn enemy, didst from the greatness of thy mind, thy prevailing humanity, thy regard to thy oath to one who sought thy life, and thy pleasing remembrance of thy once loved friend ; refuse to cut off the seed of him that persecuted thee, and to destroy his name out of his father’s house, but didst nourish his seed in thy bosom, maintain it in thy family, suffer it to increase and prosper, and spread itself out into numerous branches, even when policy might have dictated other measures, and a wicked craft would certainly have pursued them. Fresh be thy laurels to the latest posterity, and thine unexampled generosity ever be remembered with the veneration and esteem, which it claims from all the benevolent and virtuous part of mankind.

‘ It should be further mentioned, on this occasion, to David’s honour, that tho’ he was necessitated to deliver up some of Saul’s family to justice, to give satisfaction to the injured Gibeonites, yet that he took the first opportunity to pay the last tokens of respect that could be to Saul and his unhappy family. For as soon as ever it appeared, that the natural cause of the famine was over, by the return of the rains, David ordered the bones of Saul and Jonathan to be fetched from the men of Jabesh Gilead, who had recovered them from the Philistines, and took them, together with the bones of those that had been hanged up, and buried them honourably in the sepulchre of Kish, Saul’s father ; whereby he shewed, that he had no inveterate enmity to Saul’s family, but was pleased with the opportunity of shewing respect

to his name and memory. This whole account concludes with this observation of the historian : *They performed all that the king commanded, and after that God was intreated for the land.* God approved his generosity to the family and remains of his enemy, and as the reward of it, sent prosperity to him and his people.

The respect which David shewed on this occasion to the memory of Saul, has an equivocal appearance. Our author thinks it a proof of the generosity of his temper ; but others may ascribe it to "policy of state." Circumstances of this nature are of no weight on either side. Writers may give them what colour they please. It is impossible to know the motives of men. However, as Dr. Chandler has very rightly observed, in doubtful cases we should always incline to the more favourable side, and never condemn, as direct intended wickedness, what is capable of a fairer and more humane interpretation.

From these attempts to vindicate the character and conduct of king David, and from the rapturous exclamations in his praise, which we have here transcribed, the reader will be able to form a judgment of the nature and completion of this performance. The author is a very zealous defender of this "illustrious prince." Yet he is no bigot. He produces a variety of arguments on every topic, before he draws his conclusions : he faithfully collects the circumstances which the sacred writers have recorded in the life of David ; and on every critical incident reminds us of these words of Hector,

————— *Si Pergama dextrâ*

Defendi possent, etiam hæc accessisset.

His illustrations of the Psalms are full of erudition, tho' we cannot affirm that he always discovers the occasion on which they were composed ; yet in general his conjectures are probable, and ingenious.

In the course of this work he throws a light upon many passages of scripture : As a specimen take the following comment.

'2 Sam. 1. 26. — *passing the love of woman* ; or, as the word is frequently rendered, *swears*. This figure hath been censured, as *not well chosen*, and insinuations dropped highly to the dishonour of the two noble persons. But the expression gives no countenance to it. It appears to me, that there was somewhat in the conduct of Michal, David's wife, in too hastily consenting to be married to Phalti, that gave occasion to this comparison. 'Tis certain from her behaviour to him, at the bringing the ark to Jerusalem, that she had not that high esteem and affection for him, that she ought to have had, as she took this opportunity so bitterly to reproach him. 'Tis certain also, that her marriage to Phalti must have been preceded by a divorce

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from David ; otherwise her second marriage would have been real adultery ; and her consenting to a divorce, tho' by her father's order, shewed great want of affection and fidelity to David. On this supposition, no comparison could be better chosen, nor more tenderly and delicately expressed. The brother's love to him, as a friend, was more generous and constant than the sister's, tho' a wife. The compliment to Jonathan was very high, and just ; and the concealing the sister's name, was truly polite.'

Here the reader may be tempted to ask, if Michal was really married to Phalti, and had no regard for David, why did he afterwards force her from her husband by whom she seems to have been so extremely beloved ? It is difficult, we must confess, to reconcile all the actions of this monarch with the character of a wise as well as virtuous prince.

V. The Life of Mæcenas, with Critical, Historical, and Geographical Notes. Corrected and Enlarged by Ralph Schomberg. M. D. Fellow of the Society of Antiquaries. 2d. Edit. 8vo. Pr. 2s. 6d. Cadell.

CERTAIN modern book-makers remind us of the modern watchmakers, who, we are informed, make up their goods for exportation without a single article of their own manufacture being contained in a whole cargo. All the materials are imported from abroad, or purchased, ready-made, at home ; and the only business of the artist is to put them together, so as to make a tolerable appearance to the eye.

The materials of the work before us were, as we learn from its author's preface, collected and prepared by two foreigners, Meibomius, a German, and the Abbé Richer, a Frenchman ; and the doctor has had the art of manufacturing them into about a hundred and forty-eight pages of as unimportant stuff as any to be met with in the remains of antiquity, when we examine every article separately, and divest ourselves of all predilections for the favourite of Augustus and the patron of Horace. The performance is ushered in by a dedication to the right honourable W—— P——, between whom and Mæcenas the editor strains hard for a comparison ; that is, for a similarity of character between the minister of an amiable king, reigning over a free people, and favourite of an usurper, whom he persuades to rivet the chains he had already imposed upon his country ; between a minister whose eloquence in the senate unites the force of Demosthenes with the embellishments of Cicero, and one whose style was so affected and enervated, that
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it became the ridicule of his best friends, and was by the greatest judges in Rome considered as the forerunner, if not the cause, of the decadence of the Roman taste in writing; between a minister whose pleasures were never known to break in upon his business, and one whose life, was spent in an uninterrupted course of sensuality and effeminacy. The two first sentences of this notable dedication are sufficient to give the reader a specimen of the doctor's delicate turn for panegyric.

' Mæcenias claims a patron; a patron such as He himself was, when in the zenith of his greatness: You, Sir, stand avowedly the foremost in that list; because You resemble Him most. The glory of his king, the honor of his country, and the good of the Roman people, were the constant objects of his attention: so have they ever been, and are still Yours.'

The only observation we shall make on this remarkable passage, is, that we never before heard that Mæcenias was minister to a *king*, or that Mr. P. constantly attended to the good of *the Roman people*. The reader, by this time, cannot entertain the least doubt that Mæcenias comes from our doctor's hands the finished pattern of every thing that is great in the state, terrible in the field, useful in the cabinet, and amiable in the republic of letters. He gives us a faithful transcript of all the common-place scraps of poetry concerning his hero, and translations of them into English, provided he finds them ready to his hand.

Notwithstanding all the fine things said by our author of Mæcenias, as a general, a statesman, and a philosopher, we are not certain whether posterity would have heard of him in any of those characters, or even in that of favourite to Augustus, had it not been for his patronage of Horace, Virgil, and other men of genius, who have gratefully transmitted his memory with advantage to posterity. It would, perhaps, be unfair to enquire whether even his patronage of those poets was not a homage he paid to the taste and inclination of his master, who was himself what we may call a bit of a poet. Be that as it will, we have the strongest reasons, from what we *do know*, to except against all that we *do not know*, of Mæcenias, and which this editor endeavours to supply from conjecture and declamation. We *do know* that he contradicted the generous advice Agrippa gave his master to restore his country to her liberty; that he encouraged toad-eaters at his table; that he was finical and effeminate in his person; that he was a contented cuckold, and a licensed cuckold-maker; that he was the slave of the most capricious woman alive, whom he was for

ever leaving and for ever loving ; and that he was among the first of the Romans who debased the Latin language.

Without dwelling too much upon the private or domestic character of Mæcenas, many parts of which are offensive to decency, and must be shocking to a virtuous reader, we cannot forbear thinking that the doctor has not been quite consistent in the representations he gives of his hero as an honest minister. In the famous consultation which Augustus had with him and Agrippa, whether he should restore Rome to her liberty, we are told that Agrippa was for the affirmative ; ‘ but (says our editor) Mæcenas, consulting nothing but the prince’s interest, painted the risks of an abdication in the strongest colours.’——‘ Augustus (continues he) admired the frankness of Agrippa, but preferred the advice of Mæcenas.’ We shall submit to the reader how far his ‘ consulting nothing but the prince’s interest’ agrees with the following passage : ‘ Augustus liked the honest bluntness in Mæcenas, which is so seldom met with in courtiers and the favourites of princes.’ The following passage is the most unexceptionable in this performance. ‘ Mæcenas spoke little, but to the purpose, and was in the most eminent degree qualified in this particular ; an accomplishment of infinite use to those who converse much with mankind, and more especially to such as are entrusted with the confidence and affairs of princes. He is charged however with having once transgressed in this point : In 731, Fannius Cræpio conspired against the emperor’s life : Murena, brother-in-law of Mæcenas, was suspected as an accomplice in this conspiracy ; Mæcenas, well apprized of it, and apprehending the consequence, discovered the secret to his wife Terentia. The conspirators were summoned to appear, but disobeying the summons, were condemned to banishment, and afterwards put to death. Nor could the joint interests of Proculius, Murena’s brother, nor that of his brother-in-law avail him. Augustus was displeased at Mæcenas for this piece of indiscretion. Dion endeavours to palliate this circumstance, by saying Murena probably might have been unjustly suspected ; and that Mæcenas acted in this affair from a principle of extreme fondness for Terentia. Be this as it will, the emperor soon forgot his resentment, as we may see by what follows.

‘ Augustus was gone into Sicily, in order to proceed to Asia, when he was informed that there were great commotions at Rome about the choice of consuls. He sent Agrippa therefore to Rome, and nominated him a second time prefect, to put an end to those feuds and disturbances ; and to give him the greatest *what*, obliged him to divorce his wife Marcella, though
a daugh-

a daughter of his sister Octavia, whose consent for this purpose he had engaged; and commanded him to marry his own daughter Julia, young Marcellus's widow; thus loading him at once with honour and infamy. Some were of opinion Augustus had other motives in view by this alliance. It is dangerous to be serviceable to princes of Augustus's character. The reputation Agrippa acquired by his many signal victories, went nigh to ruin him. Augustus grew jealous of his power, and was even weak enough to fear him; though the probity, friendship, and fidelity of this prudent general, of which he had received so many repeated proofs, could never admit the least room for so unaccountable a suspicion. He was deliberating on his ruin, and consulted Mæcenas thereupon; "Agrippa, my lord, is so powerful," replied the favourite, with his usual openness, "that you must either make him your son-in-law, or dispatch him out of the way."

The emperor, on his return from Syria, passed through Athens, and brought Virgil back with him into Italy. This admirable poet died in Calabria, and appointed Augustus and Mæcenas his heirs in part, out of gratitude for the many favours they had conferred on him. He always had held a literary correspondence with them, an honour he greatly deserved; and which his illustrious patrons, in their turn, esteemed as one done to themselves.

Dr. Schomberg is of opinion that Terentia was the sister of Proculeius and Muræna, who conspired against Augustus, and thus represents her conduct.

The same year Augustus undertook a voyage into Gaul, at that time infested by the Germans, with a pretence to restore peace; but it was in effect to avoid becoming odious to the people, by staying too long at Rome, in punishing the disobedient, or being constrained to weaken the law's authority, by too much indulgence and lenity. Some conjectured this voyage was undertaken upon Terentia's account only, in order to enjoy her company with less restraint. She was one of the finest women of the age; but so vain of her beauty, that she even dared to dispute it with Livia. Gay, extravagant, and ill-natured, there often arose misunderstandings between her and Mæcenas: They often parted, but not for any time; the fond husband was not her easy with, nor without her, which made Seneca say of him, that he had been a thousand times married, though he had but one wife: "*Hunc esse, qui uxorem milies duxit, cum unam habuerit*" It is not probable that he winked at this familiarity, for Dion Cassius tells us, Mæcenas fell out with Augustus upon that account.

Our author admits that the all-accomplished subject of his

performance had pursued some pretty extraordinary gallantries, even after he was old.

Mæcnas was now advancing in years ; but the grey hairs of a great minister, and a man of learning, are venerable : he passed the remainder of his days in an agreeable ease, in the pleasing conversation of those illustrious friends he had so happily selected. Nor had he been wanting in his respect to the Roman ladies, whose wit and beauty made them the ornaments of all polite companies. Mæcnas is even accused of having carried his gallantries a little too far amongst them. Rome, in those days, had her contented and complaisant husbands. Galba having invited Mæcnas to supper, and perceiving his guest familiarly ogling his wife, very obligingly feigned himself asleep : a servant who imagined his master was really so, went up to the buffet in order to help himself to some wine. " Rascal, said Galba, can't you see that it is for Mæcnas only that I sleep ?" He is suspected to have been one of the celebrated Julia's gallants, a conquest of no great difficulty indeed : It is even surmised, that his passion for that lady, was the cause of Ovid's banishment, who unluckily happened to be one of his rivals. And there is the greater probability for this conjecture, since we do not find the name of Mæcnas so much as once mentioned in the works of that poet.

Industrious as our editor is in anecdote-hunting, we perceive that he has not mentioned some relating to his hero. Several great men of learning (though we own we are not of their opinion) think that his beloved wife Terentia was the very vixen whom Cicero was obliged to repudiate, and who lived to be above a hundred years of age. The identity of their names, and the similarity of their characters, might occasion the mistake. The doctor, however, has omitted to inform us, that the great Roman lawyer Trebatius was consulted on the validity of a deed of gift, which Mæcnas made to his lady on occasion of a divorce. Those freaks between the loving couple were, it seems, very common ; and the opinion which Trebatius gave is very remarkable : " If said he, the divorce is real the deed is valid, but if it is only a sham, it is null : *Trebatius inter Terentiam & Mæcnasem respondit : Si verum divorcium fuisset, ratam esse donationem ; si simulatum, contra.*"

That Mæcnas was a very bad writer, we have a far more unexceptionable authority than that of Augustus Cæsar, we mean that of Quintilian, though omitted by our editor. " I have already observed, says he, that some transpositions are too long ; others injure the style ; and they are affected merely to give it an air of gaiety and gallantry ; for instance, a description
which

which Mæcenas gives us *, where he introduces a gaiety of expression and ideas upon a very melancholy subject."

Besides that dearth of original matter which we have already animadverted on in this performance, we can by no means approve of Dr. Schomberg's endeavouring to clear his hero from the weaknesses and vices which have been objected to him by his friends and cotemporaries. In other respects, there seems to be little reprehensible in the execution, excepting that the method the editor has pursued is too redundant, and sometimes occasions repetitions of the same circumstances.

VI. *The Fool of Quality; or, the History of Henry Earl of Moreland. In Four Volumes. By Mr. Brooke. Vol. I. and II. 12mo. Pr. 3s. each.* Johnfon.

THE grandfather to the hero of this performance having been ennobled by James I. bequeathed twenty thousand pounds a-year to his eldest son Richard, and no more than twelve thousand pounds in the whole to his other son Henry, who was bred a merchant. The twenty-thousand-pound lord despised his brother for his mechanical education, lived like a prince, and begat two sons, the younger of whom, Henry, is the hero of this novel, who was sent out to nurse, little regarded, while his elder brother became the object of the family's adoration. Harry was five years old before his father took any notice of him: he had been educated like the son of a rustic; but our author has given him accomplishments, both of body and mind, which would adorn a crown. He is brave, sincere, sensible, and affectionate; and, in short, possesses every qualification which can recommend the hero or the man. —But we shall leave the author to introduce him in his own words.

“When Harry had passed his fifth year, his father, on a festival day, humbly proposed to send for him to his nurse's, in order to observe how the boy might turn out; and my lady, in a fit of good humour, assented. Nurse, accordingly, deck'd

* Quædam vero transgressiones & longæ sunt nimis, ut in superioribus libris, & interim etiam compositione vitiosæ, quæ in hoc ipsum petuntur, ut exultent atque lasciviant: quales illæ Mæcenatis, *Sole & aurora rubent plurima. Inter sacra movit aqua fraxinos. Ne exequias quidem unus inter miserrimos viderem meas.* Quod inter hæc pessimum est, quia in re tristi ludit compositio. *Quintilianus de Institutione Oratoria, Lib. IX. cap. iv.*

him out in his holiday petticoats, and walked with our hero to the great house, as they called it.

‘ A brilliant concourse of the neighbouring gentry were met in a vast parlour, that appeared to be executed after the model of Westminster-Hall.

‘ There was Sir Christopher Cloudy, who knew much but said nothing; with his very conversable lady, who scarce knew by halves, but spoke by wholesale. In the same range was Sir Standish Stately, who in all companies held the first place—in his own esteem. Next to him sat lady Childish; it was at least thirty years since those follies might have become her which appeared so very ridiculous at the age of fifty-five. By her side were the two Stiltons; a blind man would swear that the one was a clown, and the other a gentleman, by the tones of their voices. Next to these were two pair of very ill-mated turtles: Mr. Gentle, who sacrificed his fine sense and affluent fortune to the vanity and bad temper of a silly and turbulent wife; and Squire Sulky, a brutal fool, who tyrannized over the most sensible and most amiable of her sex.

‘ On the opposite side was lord Prim, who evidently laboured hard to be easy in conversation; and next to him was lord Flippant, who spoke nonsense with great facility. By his side sat the fair but dejected Miss Willow; she had lately discovered what a misfortune it was to be born to wit, beauty, and affluence, the three capital qualifications that lead the sex to calamity. Next to her was colonel Jolly, with a heart ever tuned to merriment and lungs to laughter; had he known how to time his fits, the laugh might have grown catching. Below him was seated Mrs. Mirror, a widow lady, industriously accomplished in the faults of people of fashion. And below her sat the beloved and respected Mr. Meekly, who always sought to hide behind the merits of the company. Next to him was major Settle; no one spoke with more importance on things of no signification. And beside him sat Miss Lovely, who looked sentiment, and, while she was silent, inspired others with sense and virtue.

‘ These were the principal characters. The rest could not be said to be of any character at all. The cloth had been lately removed, and a host of glasses and decanters glowed on the table, when in comes young Harry, escorted by his nurse.

‘ All the eyes of the company were, instantly, drawn upon him; but he advanced, with a vacant and unobserving physiognomy, and thought no higher of the assembly than as of so many peasants at a country wake.

‘ Dicky, my dear, says my lady, go and welcome your brother; whereat Dick went up, took Harry by the hand, and

and kissed him with much affection. Harry thereupon having eyed his brother, I don't know you, said he, bluntly; but at the same time held up his little mouth to kiss him again.

' Dick, says my lady, put your laced hat upon Harry, till we see how it becomes him, which he immediately did; but Harry, feeling an unusual incumbrance on his head, took off the hat, and having for some time looked contemptuously at it, he cast it from him with a sudden and agile jerk, as he used to cast flat stones, in order to make ducks and drakes in the mill pond. The hat took the glasses and decanters in full career, smash go the glasses, abroad pours the wine on circling laces, Dresden aprons, silver'd silks, and rich brocades; female screams fill the parlour, the rout is equal to the uproar, and it was long ere most of them could be compos'd to their places.

' In the mean while, Harry took no kind of interest in their outcries or distresses, but spying a large Spanish pointer, that just then came from under the table, he sprung at him like lightning, seized him by the collar, and vaulted on his back with inconceivable agility. The dog, wholly disconcerted by so unaccustomed a burden, capered and plunged about in a violent manner; but Harry was a better horseman than to be so easily dismounted: whereon the dog grew outrageous, and rushing into a group of little masters and misses, the children of the visitants, he overthrew them like ninepins; thence proceeding, with equal rapidity, between the legs of Mrs. Dowdy, a very fat and elderly lady, she instantly fell backward with a violent shriek, and, in her fall, unfortunately overthrew Frank the fox-hunter, who overthrew Andrew the angler, who overthrew Bob the beau, who closed the catastrophe.

' Our hero, mean time, was happily dismounted by the intercepting petticoats, and fairly laid, without damage, in the fallen lady's lap. From thence he arose at his leisure, and strolled about the room, with as unconcerned an aspect as if nothing had happened amiss, and as though he had neither act or part in this frightful discomfiture.

' When matters were once more, in some measure, set to rights, My heavens! exclaimed my lady, I shall faint, the boy is positively an idiot; he has no apprehension or conception of persons or things. Come hither, firrah, she cried with an angry tone; but, instead of complying, Harry cast on her a look of resentment, and sidled over toward his nurse. Dicky, my dear, said my lady, go and pretend to beat his foster mother, that we may try if the child has any kind of ideas. Here, her ladyship, by ill fortune, was as much unadvised as

her favourite was unhappy in the execution of her orders; for while Dick struck at the nurse with a counterfeited passion, Harry, instantly, reddened, and gave his brother such a sudden pash in the face, that his nose and mouth gushed out with blood. Dick set up the roar, my lady screamed out, and rising and running at Harry with all imaginable fury, she caught him up, as a falcon would truss a robin; turned over his petticoats, and chastised him with all the violence of which her delicacy was capable. Our hero, however, neither uttered cry or tear, but, being set down, he turned round on the company an eye of indignation, then cried, Come away, mammy; and issued from the assembly.

‘ Harry had scarce made his exit when his mother exclaimed after him, Ay, ay, take him away, nurse, take him away, the little devil, and never let me see his face more.

‘ I shall not detain my readers with a tedious detail of the many and differing opinions that the remaining company expressed with regard to our hero; let it suffice to observe, that they generally agreed that, though the boy did not appear to be endowed by nature with a single faculty of the *Animal rationale*, he might, nevertheless, be rendered capable in time, of many places of very honourable and lucrative employment.

‘ Mr. Meckly, alone, though so gentle and complying at other times, now presumed to dissent from the sense of the company. I rather hold, said he, that this infant is the promise of the greatest philosopher and hero that our age is likely to produce. By refusing his respect to those superficial distinctions, which fashion has inadequately substituted as expressions of human greatness, he approves himself the philosopher; and by the quickness of his feelings for injured innocence, and his boldness in defending those to whom his heart is attached, he approves himself at once the hero and the man.

‘ Harry had now remained six months more with his nurse, engaged in his customary exercises and occupations. He was already, by his courage, his strength, and action, become tremendous to all the little boys of the village; they had all things to fear from his sudden resentment, but nothing from his memory or recollection of a wrong; and this also was imputed to his native stupidity. The two mungrel dogs were his inseparable playfellows, they were all tied together in the strictest bonds of friendship, and caressed each other with the most warm and unfeigned affection.

‘ On a summer's day as he strolled forth with these his faithful attendants, and rambled into a park whose gate he saw open, he perceived in a little copse that bordered on a fishpond,
a stran-

a stranger seated on a bench of turf. Harry drew near with his usual intrepidity, till he observed that the man had a reverend beard that spread over his breast, that he held something in his hand on which he gazed with a fixed attention, and that the tears rolled down his cheeks, without ceasing, and in silence, except the half suppressed sobs that often broke from his bosom. Harry stood, awhile, immoveable, his little heart was affected, he approached the old man with a gentle reverence, and looking up in his face, and seating himself by his side, the muscles of his infant aspect began to relax, and he wept and sobb'd as fast as his companion.'

The reader may please to observe, that our old lord's younger brother was so totally neglected or forgotten by his lordship, that he did not even know such a person existed. The stranger with the beard and young Harry contracted a mutual affection for each other. The former accompanied our hero to the hamlet where he was nursed, and where he was known by the name of the Dumb Gentleman. We shall not particularize all the marks of tenderness, kindness, and attention which the bearded being bestowed upon his young acquaintance, who repaid them with the greatest affection, and with most promising appearances of growing up to be an honour to his country. When he was occasionally called to his father's house, his spirit, wit, and intrepidity, confounded all his delicate-bred companions; and Harry at last began to shew that he did not deserve the name of *fool*, with which his parents had distinguished him. He became the darling of the servants in the family; he was rigged out in fine cloaths and linnen; but nothing could divert his affection for his bearded friend, who, by his moral instructions, and by inculcating upon his tender mind the story of Hercules, gave him such a disgust for finery in apparel, that, like John in the Tale of a Tub, he tore off all the lace, without sparing even the cloth of his coat, which was replaced by one quite plain.

In the mean while, lord Moreland, in a conversation he has with one Mr. Meekly, a visitor, gives us just a glimpse of his mercantile brother, who instantly disappears, after having made a great fortune with a noble reputation, upon which he is said to have retired to France. Young Harry picks up a poor boy, almost starved for want of victuals, and brings him home to his father's house, where he feeds, cloaths, and conceals him in his own apartment: ' But (says our author) on a cross day, Susy the housemaid, having entered with a new broom into our hero's apartment, perceived, in a corner, the tattered deposite of Ned's original robings, and, lifting them, at a cautious distance, with a finger and thumb, she perceiv-

ed, also, as many other philosophers have done, that there is no part of this globe which is not peopled with nations of animals, if man had but attention, and optics duely accommodated to the vision. She dropt the living garment, as though she had taken up a burning horse shoe; and was instantly peopled, by her prolific imagination, with tribes of the same species from head to foot.

‘ In this fit of disgust, Susy happened, unfortunately, to step into the closet, and spied Ned in a dark corner, where he had squatted and drawn himself up to the size of a hedge-hog. She immediately flew at him, like one of the Eumenides, and dragged him forth to the light, as Hercules is said to have hauled Cacus from his den. She questioned him, with a voice of implacable authority, and Ned, with humble and ingenuous tears, confessed the whole adventure. But Susy, no way melted, exclaimed, What, firrah, have you, and your master Harry, a mind to breed an affection in the house? I will remit of no such doings, for I have an utter conversion to beggar-brats and vermil. She then commanded him to bundle up his old raggs, and, driving him down stairs before her, she dismissed him from the hall-door with a pair of snart boxes on each side of his head, and ordered him never more to defend her sight.

‘ Poor Ned went weeping and wailing from the door, when who should he see, at about fifty paces distant, but his beloved patron Harry, who had been cutting a switch from the next hedge. To him he ran, with precipitation. Harry, touched with a compassion not free from resentment, to see his favourite in tears, demanded the cause of his apparent distress, which Ned truly related. Our hero, thereupon, became thoughtful and moody; and, judging that Susy had not acted thus without authority, he conceived a general disgust at a family who had treated him so injuriously in the person of his Neddy; but, comforting his dependent the best he could, Come, Neddy, says he, don’t cry, my man; I will bring you, that I will, to my own dear dada, and he will welcome and love you, for my sake. Then, making his way through a small breach in the neighbouring hedge, he ordered Ned to follow him, and flew across the field, like a bird of passage, in a direct line to his patron’s.

‘ The old gentleman saw him approaching, and gave sign to his ancient domestic, who withdrew with precipitation. He received and caressed our hero with more than usual transport: And who, my dear, says he, is this pretty little boy that you have got with you? Harry, then, like the Grecian Demosthenes, taking time to warm himself with the recollec-
tion

tion of his own ideas, and, setting his person forth with an action and ardour that determined to prevail, made the following oration.

'Why, dada, I must tell you as how this poor little boy, for he is a very poor little boy, and his name is Neddy, Sir, and he has no friend in the wide world but you and I, Sir; and so, Sir, as I was telling you, he comes to the door, crying sadly for cold and hunger, and he would have pitied every body, for he had no cloaths, nor daddy nor mammy at all, Sir, and I had a many of them, and that wasn't fair, you know, Sir; and I was in the humour to give him all the dadas and mamas I had in the world, except you, Sir; and mammy nurse. And so, Sir, I takes him up stairs, and I puts the cloaths upon him that you gave me when I was a poor little boy, Sir; for nobody had to say to 'em, but you and I, Sir; and I knew that you would pity poor little Neddy, more than I pitied him myself, Sir. And so, dada, they takes my poor little Neddy today, and boxed him, and beat him sadly, and turned him out of doors; and so I meets him crying and roaring, and so, you know, Sir, as how I had nothing to do, but to bring him to you, Sir, or to stay, and cry with him for company, Sir.'

At last, our bearded friend, who is represented as the most humane, beneficent, and sensible being in the creation, spirits away Harry and his companion Neddy in a coach to his house at Hampstead, where he gets himself shaved, lives in a most elegant manner by the name of Mr. Fenton, and gives the two youngsters a liberal education. Our author indulges his fancy in reciting a number of ridiculous tricks played by Neddy upon a cruel revengeful pedant, one Vindex, who was their preceptor, and whom Mr. Fenton displaces on account of his barbarity.

During Mr. Fenton's abode at Hampstead, he has an opportunity of saving the lives of Mr. and Mrs. Clement, who are ready to perish of hunger and thirst in the fields, together with an infant of four years of age. This Mr. Clement proves to be an author of no small eminence in the political world, and there is something very plaintive in the account he gives of his adventures, in the middle of which the first volume closes.

The second volume continues Mr. Clement's story; and after his adventures are finished, Mr. Fenton becomes his munificent friend and patron, and gives him the superintendency of his favourite Harry's education. He is continued in this employment to the end of the second volume, which ends just as Mr. Fenton is preparing to relate his own history.

To criticize in the terms of art upon this novel would be as absurd as to condemn a Chinese landscape for not being drawn according to the principles of architecture and perspective. There is a freedom and a goodness of heart discernible through the whole, which, to a benevolent mind, may be more pleasing than a strict adherence to the occurrences of common life, and to what the painters call the *il custumi*. We shall therefore dismiss it with a candid acknowledgment, that several passages of it affected us to an uncommon degree, which is a greater recommendation than any arising from the mechanical properties of writing.

VII. *A Sermon Preached at Eustace-street, 26th of January, 1766. on occasion of the much lamented Death of the late Reverend and Learned John Leland, D. D. Who departed this Life 16th January, 1766, in the 75th Year of his Age. By Isaac Weld, D. D. 8vo. Pr. 6d. Johnston.*

FROM Heb. xiii. 7, 8 this author takes occasion to shew, that there is a peculiar influence in the example of a good christian minister, to engage and animate his surviving friends to an imitation of his faith and virtue. These considerations were undoubtedly very proper to be laid before a popular congregation, on the death of their pastor; but the only part of this discourse which it is worth our while to extract, is that which immediately relates to Dr. Leland; whose name is so well known and respected in the learned world, that we are persuaded the generality of our readers will not be displeased with the following account of his life.

‘ The reverend Dr. Leland was born at Wiggan in Lancashire, the 18th of October, O. S. in the year 1691. He used thankfully to acknowledge the goodness of God to him, that he had the advantage of being descended from eminently pious and virtuous parents, who did their utmost to form his mind to an early sense of piety and virtue. And God crowned their endeavours with the happiest success: for in early life he had strong impressions of religion upon his mind, and took much pleasure in sacred exercises.

‘ In the sixth year of his age he was seized with the small-pox, which proved of so malignant a kind, that his life was despaired of. And when, contrary to all expectation, he recovered from that disorder, he was found deprived of his understanding and memory, the use of which it was much feared, would never have been restored. This state of stupidity continued

tinued for near twelve months. His former ideas seemed all quite expunged; and though before the distemper he had been taught to read, all was entirely forgotten, and he was obliged to begin with the letters, as if he had never known them before. But though he could never recover the remembrance of what had happened to him before he was seized with that distemper, he discovered now a quick apprehension, and strong memory; and the progress he made, was taken so much notice of, that his parents, by the advice of friends, resolved to breed him to a learned profession.

‘ In a few years after, his father and mother with three sons, of whom he was the second, came over, and settled in this city [Dublin]. Here he went through his school-learning, in which he used great application, and made a quick progress; as also in a course of philosophy under a celebrated teacher at that time. His unwearied diligence, and great proficiency in learning were much taken notice of, and admired by all who knew him. After this he applied himself to the study of Hebrew and divinity under the direction of some learned and worthy ministers, who greatly assisted him in his studies; and, in due time, being thoroughly satisfied how well furnished and prepared he was, encouraged him to enter into the ministry. And he fully answered the high expectations that were formed of him. For he had not long appeared in that character, till he came to be much esteemed, even by the most discerning judges: and was invited to preach stately to the congregation of Protestant-Dissenters, then meeting in New-Row, with a view to a farther settlement. His sermons were so acceptable, and his behaviour was so becoming, that, in a few months, he received from them a most affectionate and unanimous call, and was on the 13th of December 1716, solemnly ordained joint pastor with the Rev. Mr. Nathaniel Weld.——

‘ The doctor at this time applied himself seriously to consider the nature and duties of the office he had engaged in:—And accordingly he took it upon him, not from worldly views, but from a sincere desire to employ the talents God had given him in promoting the salvation of souls, and serving the interests of truth and liberty, piety and virtue in the world. With such animating views he discharged the duties of his character, as a minister of Christ, with great diligence and fidelity: and by an indefatigable application to reading and study, and the great improvements he made in all useful knowledge and literature, which afterwards appeared in his writings on different subjects, he attained to an high reputation, not only among his own friends and hearers, but in the learned world, and among persons of all denominations.

‘ As a preacher he was very acceptable. His compositions for the pulpit were plain, correct, and useful; equally fitted to convince the understanding, and to affect the heart. He did not chuse to entertain his hearers with vain speculations, which only gender strife; and when any controverted doctrines came in his way, he treated them with great modesty, moderation, and charity, as became one who was sensible of the narrow limits of human knowledge, in this state of darkness and imperfection. He thought the closer we keep to Scripture in speaking of the particular doctrines of Revelation, and the less we make use of logical terms and subtle distinctions the better: and that some mens’ presumption in attempting to explain them, hath given the adversaries of Christianity an advantage which they never would have had, if divines had not gone beyond the simplicity of the Gospel.

‘ He not only thought and reasoned clearly on every subject, but he had so happy a talent of arranging his thoughts, and conveying his sentiments to others in a stile manly and unaffected, and at the same time so easy and perspicuous, and, by the help of a faithful memory, so exactly delivered without any use of notes, that the meanest, as well as the most judicious, of his hearers, who gave proper attention, could hardly fail of being affected and instructed. At least, one would naturally suppose this to be the effect, when important truths were delivered in so improving a way by a man of his character, who had the honour of God and the Redeemer, the interests of substantial religion and virtue so much at heart, and when every one must see that what he said affected himself, and that he *felt* what he spoke.

‘ But his labours were not confined to the pulpit. An occasion occurred pretty early in life, which engaged his pen in a cause, in the defence of which he afterwards became very eminent. Some writers of very considerable abilities, with great art and industry, endeavoured to undermine Christianity, and to expose it as an imposture. The doctor, with uncommon labour and assiduity, applied himself to consider the subject, together with all that had been offered by those authors against it. And, upon the most deliberate inquiry, being more and more fully persuaded of the truth and divine original, as well as of the excellence and importance of Christianity to the virtue and happiness of mankind, he published answers to the several authors who successively appeared in that cause, which are highly, and very generally, esteemed as among the best defences of Christianity. He was indeed a master in this controversy: And his history of it, filled “ A View of the Deistical

Writers

Writers that have appeared in England in the last and present Century, with Observations upon them, and some account of the Answers which have been published against them," as we make no doubt it has been exceedingly useful, so it will do lasting honour to him, with all who have the interest of Religion truly at heart.

' Nor did he undergo this extraordinary labour only in the prime and vigour of life. His zeal in the cause of Religion did not permit him to take rest, even when advanced to old age. For so late in life as four years ago, when seized with a violent fever, from which none expected his recovery, though resigned to the will of Heaven, yet he was pleased to have life a little prolonged, that he might put his finishing hand to a work, which had cost him far more labour and pains than any of his former writings, and which he hoped would be of service to the world, as he intended it to be the last in which he would engage. The work has since appeared to the world under the title of "The Advantage and Necessity of the Christian Revelation shewn from the State of Religion in the ancient Heathen World, especially with respect to the Knowledge and Worship of the one true God; a Rule of moral duty; and a State of future Rewards and Punishments: to which is prefixed a long preliminary Discourse on natural and revealed Religion." This indeed is an amazing work, considering his age and infirmities, as he had recourse to all that great variety of books, and generally in the original, which are referred to in it. Nor did the reception it met with in the world disappoint his expectation.

' I need scarcely mention, that his many eminent writings and unwearied labours to serve the Christian cause, in an age so prone to infidelity and licentiousness, and prosecuted often in ill health, and, at best, in a very unfirm state of body, procured him a great name in the learned world, and uncommon marks of respect from persons in the highest rank in the established church both here and in England.

' Two of the universities, also, in Scotland presented him with testimonies of their great regard to his merit on account of his great abilities, and useful services to the Christian world: Glasgow with his degree of Master of Arts, which was preparatory, according to the rules of that college, to their conferring on him the degree of Doctor of Divinity; which, in the mean time, was sent to him in the most respectful manner by the university and King's College of Aberdeen in the year 1739.

' But it was not only his great learning, abilities as a writer, or his ministrations as a Christian pastor, which attract our

high

high esteem, and warm affection. These were accompanied by an amiable temper, and an exemplary life. His natural powers must appear, from what hath been already said, to be very good. He had a quick apprehension, vivacity of thought, a solid judgment, and a memory that was really amazing; so that he was often called, *a walking Library*. But his moral character was truly lovely. As he entertained the noblest sentiments of the Deity and his perfections, his providence, and moral administration, so his piety and devotion was liberal, rational, and manly, free from superstition and enthusiasm. A zeal to promote the glory of God, and his kingdom of truth and righteousness in the world, seemed to be the governing principle of his life. —

‘ His acquiescence in and resignation to the will of his heavenly Father was exercised by many severe trials and afflictions, which he bore with an unrepining submission, and truly Christian patience and fortitude. The whole of his temper and conduct was regulated by the principles of that Religion, which he so well knew how to defend. And his strongest desire was, to approve himself to his great Master and Lord.

‘ In private life he was most regular and circumspect. Though he had a natural eagerness and warmth of temper, yet, by maintaining a strict discipline over his passion, he never suffered it to appear in any improper conduct: and he was temperate in all things.

‘ In discharging the duties of social life, all who had any connection or intercourse with him, will bear witness how faithful and upright his behaviour was; how humane and compassionate, how friendly and kind, how well disposed to do good, and to perform kind offices to all according to his ability and opportunity.

‘ And in the nearer relations of life, how tender and affectionate an husband, how loving a brother and uncle, how faithful a guardian and friend he was, they, who stood in those relations to him, have cordially acknowledged, and will gratefully remember. And here I cannot but take notice, that having lost his own children, when they were very young, he behaved with a most tender, and not less than paternal affection to those of his wife by a former husband, and their offspring, treating them as if they had been his own, and, with a most solicitous attention watched over, and instructed them; and trained them up in the nurture and admonition of the Lord.

‘ In more extensive relations also, he was actuated by the same goodness of heart and benevolence of affection. The welfare

fare of his country lay near his heart; and whatever concerned its interest much affected him. As he had enlarged views of the highest concerns of mankind, and of the importance of Virtue and Religion to promote their happiness; so, with an unceasing assiduity he was ever ready to do his utmost in so worthy a cause.

‘ By a happy fortitude and firmness of mind he was always the same man: and could not be diverted by any solicitation to act contrary to what was the deliberate sense of his own mind and what he regarded as his duty. He was a man of the greatest modesty, and strictest integrity, and knew not how to flatter or dissemble: at the same time he behaved with great prudence and discretion, and took care not to give needless offence to any. For one of his studious and retired life, he had a great knowledge of the world, which was useful to himself, and qualified him to give good counsel to those that applied to him, in cases that were important and perplexed.——

‘ It is very remarkable, that though the fever, before-mentioned, left him extremely weak, yet he not only recovered his former strength, but felt an ease and vigour to which he had been a stranger for many years before; going on in his public ministrations with greater life and spirit, which was observed with pleasure by all who attended on them: and he much sooner got over the fatigue of public service than formerly; so that his youth seemed, in a manner, to be renewed. Such a change seemed to him a kind of miracle.

‘ This improved state of health continued till some months ago, when he felt symptoms which were thought the presage of a painful chronical disease. These appearances however, by skilful advice and proper medicines, abated: and as he was advised to walk, as the properest exercise for him, he got cold in a moist day, which he neglected till it fixed in his breast, and raised an inflammation there. And then, notwithstanding all that art or tenderness could do, the disorder soon overpowered his weak and feeble frame. But his intellectual powers were unimpaired and lively to the last. He had the sentence of death in himself, and had no notion that he could recover, though his friends, when he got any ease, flattered themselves with the hope of it. With a head perfectly clear, and a mind quite easy and composed, he gave directions for what he thought proper to be done; and spent his time in most affecting exhortations to those who were about him, and in adoring the wisdom and goodness of divine providence towards him. He said, the mercies he had received from God were more than could be numbered; and, though he had been exercised with various afflictions, he trusted, that in the issue they had proved

real blessings. He discovered great humility in acknowledging his manifold infirmities and defects. "Whatever others may think of me, said he, I, who have reason to know myself best, am sensible I have made but a small progress in righteousness and true holiness, or even in knowledge and holiness, in comparison of what I might have done, if I had been more careful to make the best use of my time, and of the means and opportunities that have been put into my hands." Thus lowly was this good man! and most devoutly did he celebrate the riches of divine grace through Jesus Christ. "I give my dying testimony, said he, with a kind of emotion, to the truth of Christianity. The precious promises of the Gospel are my support and consolation. They alone yield true satisfaction in a dying hour. I am not afraid to die. The Gospel of Christ has raised me above the fear of it. For I know that my Redeemer liveth: and that if this earthly house of our tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

A little before he died, he was raised up, and with his own hands took some refreshment, and lay down again composed to rest; when in less than six minutes, without any agony or struggle, without a sigh or a groan, he quietly breathed his last, and fell asleep in the Lord. O happy end of such a life! *Mark the perfect man, and behold the upright; for the end of that man is peace.*

* * By an advertisement subjoined to this discourse, we are informed, that his sermons will be printed by subscription for the benefit of his widow.

VIII. *Sermons on the most useful and important Subjects, adapted to the Family and Church. By the Rev. Samuel Davies, A. M. Late President of the College at Princeton, in New-Jersey. In III Vols. Pr. 15s. Buckland.*

TO these discourses are prefixed some short memoirs of the author's life; a Sermon on his death by Dr. Finley; a Discourse, and an Elegiac Poem, on the same occasion, by Dr. Gibbons.

In these memoirs we are informed, that Mr. Davies was born A. D. 1724, in the county of Newcastle, in Pensilvania; that soon after his ordination he undertook the charge of a dissenting congregation in Virginia, and in the year 1759, was elected president of Nassau-Hall, in New Jersey; where he

continued

continued with great reputation till his death, which happened in 1761.

The editor introduces these discourses with the following recommendation :

‘ I most sincerely wish that young ministers more especially would peruse these volumes with the deepest attention and seriousness, and endeavour, in conjunction with earnest prayer for divine illumination and assistance, to form their discourses according to the model of our author ; in which, if I mistake not, a critical scrutiny into the sacred texts which he chooseth for his subjects, a natural eduction and clear representation of their genuine meaning, an elaborate and satisfactory proof of the various heads of doctrine, a steady prosecution of his point, together with an easy and plain, but yet strong and pertinent enlargement, and a free, animated, and powerful application and improvement, wonderfully adapted to awaken the consciences, and strike the hearts of both saints and sinners, mingle the various excellencies of learning, judgment, eloquence, piety, and seraphic zeal, in one uncommon glory ; not unlike the beams of the sun collected by a burning-glass, that at once shine with a most dazzling brightness, and set fire, wherever the blaze is directed, to objects susceptible of their celestial influence, and a transformation into their own nature.’

If the reader will be pleased to consider that Dr. Thomas Gibbons was the author's very intimate friend, that he is the editor of these discourses, and—a *pious*, he will make allowances for this flaming sentence, and take up the President's discourses, without expecting to be dazzled by such a *blaze* of *uncommon glory*. They are, indeed, pious and useful sermons, and abound with undoubted indications of a *warm imagination* and a benevolent heart ; yet, in general, they are rather calculated to make an impression on a popular audience, than excite the attention of a judicious reader. Speaking of the general resurrection, he says, ‘ Now the slumberers under ground begin to stir, to rouse, and spring to life. Now see graves opening, tombs bursting, charnel-houses rattling, the earth heaving, and all alive, while these subterranean armies are bursting their way through. See clouds of human dust and broken bones darkening the air, and flying from country to country over intervening continents and oceans to meet their kindred fragments, and repair the shattered frame with pieces collected from a thousand different quarters, whither they were blown by winds, or washed by water. See what millions start up in company in the spots where Nineveh, Babylon, Jerusalem, Rome, and London once stood ! Whole armies spring to life in fields where they once lost their lives in battle, and were left

unburied; in fields which fattened with their blood produced a thousand harvests, and now produce a crop of men. See a succession of thousands of years rising in crouds from graveyards round the places where they once attended, in order to prepare for this decisive day. Nay, graves yawn, and swarms burst into life under palaces and buildings of pride and pleasure, in fields and forests, in thousands of places where graves were never suspected. How are the living surprised to find men starting into life under their feet, or just beside them; some perhaps just beginning to stir, and heave the ground; others half risen, and others quite disengaged from the encumbrance of earth and standing upright before them! What multitudes that had slept in a watry grave now emerge from rivers and seas and oceans, and throw them into a tumult! Now appear to the view of all the world the Goliaths, the Anakims, and the other giants of ancient times, and now the millions of infants, those little particles of life, start up at once, perhaps in full maturity, or, perhaps, the lowest class of mankind, dwarfs of immortality.'

In the former part of this description the author adventures into the province of the poets. The same thought is pursued by Dr. Young:

" Dreadful to view, see thro' the dusky sky,
Fragments of bodies in confusion fly,
To distant regions journeying, there to claim
Deserted members, and complete the frame, &c."

And Mr. Ogilvie :

" O'er boiling waves the sever'd members swim,
Each breeze is loaded with a broken limb :
The living atoms, with peculiar care,
Drawn from their cells, come flying thro' the air.

And a hundred more.

We have extracted this paragraph from the Sermons now before us, as the author seems to have taken some pains in the composition; and we would give our readers an idea of his animated way of writing. But Dr. Gibbons must pardon us, if we cannot admire the idea of 'human dust, and broken bones darkening the air, and flying from country to country;' this is placing a tremendous scene in a ludicrous light; and who knows that the resurrection will be attended with any circumstances of this nature? *If flesh and blood cannot inherit the kingdom of God*, why this collection of broken bones? We give the poets a licence to range through the regions of fancy, but we cannot allow the preachers of the gospel to advance beyond the

limits of revelation. The author proceeds to represent the whole race of mankind assembling at the day of judgment.

‘What an august convocation, what a vast assembly is this! See flights of angels darting round the globe from east to west, from pole to pole, gathering up here and there the scattered saints, choosing them out from among the crowd of the ungodly, and bearing them aloft on their wings “to meet their Lord in the air!” while the wretched crowd look and gaze, and stretch their hands, and would mount up along with them; but alas! they must be left behind, and wait for another kind of convoy; a convoy of cruel, unrelenting devils, who shall snatch them up as their prey with malignant joy, and place them before the flaming tribunal. Now all the sons of men meet in one immense assembly. Adam beholds the long line of his posterity, and they behold their common father. Now Europeans and Asiatics, the swarthy sons of Africa, and the savages of America mingle together. Christians, Jews, Mahometans, and Pagans, the learned and the ignorant, kings and subjects, rich and poor, free and bond, form one promiscuous crowd. Now all the vast armies that conquered or fell under Xerxes, Darius, Alexander, Cæsar, Scipio, Tamerlane, Marlborough, and other illustrious warriors, unite in one vast army. There, in short, all the successive inhabitants of the earth for thousands of years appear in one assembly. And how inconceivably great must the number be! When the inhabitants of but one county are met together, you are struck with the survey. Were all the inhabitants of a kingdom convened in one place, how much more striking would be the sight! Were all the inhabitants of all the kingdoms of the earth convened in one general rendezvous, how astonishing and vast would be the multitude! But what is even this vast multitude compared with the long succession of generations that have peopled the globe, in all ages, and in all countries, from the first commencement of time to the last day! Here numbers fail, and our thoughts are lost in the immense survey. The extensive region of the air is very properly chosen as the place of judgment, for this globe would not be sufficient for such a multitude to stand upon. In that prodigious assembly, my brethren, you and I must mingle. And we shall not be lost in the crowd, nor escape the notice of our Judge, but his eye will be as particularly fixed upon every one as though there were but one before him.’

By these examples, the reader will perceive that Mr. Davies possessed a strong and lively imagination. But we meet with many things in these discourses, which, if the author had lived, in all probability he would have corrected. For instance, in the last quotation, having told us, that all the inhabitants of

Europe, Asia, Africa, and America, will be assembled in one promiscuous crowd, he immediately contracts this extensive idea, and informs us, that the armies of Scipio, Tamerlane, and Marlborough, will unite in one vast army.—These descriptions, we confess, when delivered with energy and action, may move the passions of a popular audience; but a judicious reader will estimate them in proportion to their intrinsic meaning, propriety, and importance, without being dazzled by a pompous expression, or a splendid image.

In these volumes, there are certainly many warm and important admonitions; but very few arguments, which have not been a thousand times repeated: the reader, in short, may be better, but not much wiser by the perusal.

The whole collection consists of thirty-four discourses on the following subjects; the divine authority and sufficiency of the Christian religion; the nature of salvation through Jesus Christ explained and recommended; sinners intreated to be reconciled to God; the nature and universality of spiritual death; the nature and process of spiritual life; poor and contrite spirits the objects of the divine favour; the nature and danger of making light of Christ and salvation; the compassion of Christ to weak believers; the connection between present holiness and future felicity;—God is love; the general resurrection; the universal judgment; life and immortality revealed in the gospel; the Christian feast; a sermon on the new year, &c.

IX. *Lectures on different Subjects, in Four Volumes; amongst which are interspersed the Adventures of Alphonso, after the Destruction of Lisbon. By the Author of The unfortunate Mother's Advice to her absent Daughters. Vol. I. and II. 8vo. Pr. 6s. Bristow.*

WE have always viewed the works of ingenious women with a particular pleasure, considering them as reflecting an honour on their country and their sex. What applause is due to the name of Mrs. Pennington, we shall leave the public to determine; yet we will venture to assert, that her *Advice to her Daughters*, and this collection of Letters, will give every impartial reader a favourable opinion of her understanding, her taste, and her sensibility of heart.

In the preface, she acquaints us with the circumstances of an affair which induced her to publish these volumes by subscription; and makes an apology for inserting a number of letters relating to a character, which, according to her account, has unfortunately been made too publicly the object of attention. It was impossible, she says, to omit this opportunity of placing

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in a true light, a number of little circumstances, which, it seems, had given the conduct of Mrs P—— an ambiguous appearance.

The fifth letter is upon this subject; and as it contains some excellent sentiments, and hints that may be of use to our fair readers, as well as entertaining to others, we shall give it entire.

‘ To Mrs. G——.

‘ It gives me infinite pleasure, my dear Madam, to find you enter so perfectly into the character of my friend, by which alone a true judgment can be formed of her conduct. Your observation is very just with regard to the singularity of her disposition; ’tis indeed that singularity only which makes it blameable, for it must undoubtedly be allowed, that could the tender and affectionate friendship, for which her heart is so peculiarly formed, subsist, unmixed with any degree of passion, between young persons of different sexes, it would necessarily raise the human nature much nearer to perfection, by divesting it of those strong incitements which daily lead, I had almost said impel, the greatest part of mankind to actions that their cooler judgment severely censures, and which can never be seriously reflected on, without the painful sensation which is inseparably connected with a disapprobation of our own conduct.

‘ But admitting this pretty theoretical system unexceptionable in itself, the experience of all ages having proved the difficulty of reducing it to practice so great, as to amount almost to an impossibility, no sensible person can be justified in the eager pursuit of a phantome that most probably will forever elude their embrace.

‘ In excuse for Mrs. P——, however, it may with truth be urged, that the certain power she felt in herself of practising her favourite system in its fullest extent of affectionate tenderness to either sex indiscriminately, (not only without forming the most transient wish to exceed the bounds it prescribed, but even without considering whether the minds to which she was warmly attached, inhabited either male or female forms) must in some measure justify an opinion that these sentiments could not be peculiar to herself; and, consequently, that other persons might be found of the same turn, and capable of an equal degree of refinement. The behaviour of one of the most sensible and polite of her admirers, served to confirm this opinion, who, convinced of the sincerity of her declarations, by the constant openness of her conduct, in which there was not the least degree of affectation, or reserve, would not hazard the abatement of the tender affection she frankly owned for him,

by acknowledging the least mixture of passion, in the friendship he professed for her—but of this hereafter.

‘ Every part of her behaviour was diametrically opposite to those persons, who, under the cloak of what they call Platonic love, scruple not to indulge every liberty, that only excepted, which destroys the system: but which too frequently follows in its turn without any such original intention.

‘ It was an invariable rule with her never to permit any freedoms: and I am very certain that no man ever received a greater favour from her than the permission to kiss her hand, till she had fixed on the person on whom she resolved to bestow it; exclusive of civil salutes in company, or in the presence of her parents, by persons authorised by them to pay their addresses to her: this probably might be the result of a peculiar kind of pride imbibed from the stile of the ancient romances; all of which, voluminous as they are, she had read before the age of fifteen. Notwithstanding these have been so deservedly condemned, they are certainly less pernicious than the modern novels, as the perfect purity of sentiment they inspire, in some measure compensates for the romantic notions at the same time conveyed; the case is so evidently different in the latter species of writing, that ’tis needless to pursue the comparison; but happy would it be for succeeding generations, if all of both kinds were burnt.

‘ Gay and lively, or rather giddy, as her turn naturally was, no person could be more steady and resolute on occasions wherein she thought it necessary to be so.

‘ I remember to have heard her father remark, that when extremely young, if under the fear of punishment, she would reason with so much gravity and justice to prove to him, that the intended correction was become unnecessary by her thorough sensibility of the fault, and resolution of amendment, (the only end he could propose by it) that she seldom failed to succeed, after being kept some time in suspense, to continue a conversation, that, while it exercised her reason, discovered the strength of it; for the danger was no sooner over, than she became again the perfect child; and, to use his own expression, seemed in an instant to have lost more than twenty years growth of understanding.

‘ Her fortune, her appearance, and the capacity of rendering herself equally agreeable to the grave, or gay, gave her a great number of admirers: those who appeared to be seriously attached to her she never trifled with, by giving any encouragement to a passion that could only be productive of uneasiness to themselves; the very few whose understanding
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and behaviour rendered their conversation perfectly agreeable to her, after having dismissed as lovers, she endeavoured to retain as friends, and to form with them that intimate, tender, mental connection, which her lively imagination had painted as the summit of human felicity. Repeated disappointments in this expectation were far from inducing her to relinquish the attempt; instead of assigning the natural and obvious cause, she imputed every disappointment only to her having formed too high an opinion of the person; and no longer esteemed, or wish'd to contract a friendship with any man whom she found incapable of that refined affection with which she had endeavoured to inspire him; but still cherished the hope of meeting with some minds exactly corresponding with her own, whose society would afford her that perfect happiness she had formed so high an idea of.

‘It may reasonably be thought that this romantic pursuit must, at her age, have exposed her to the greatest dangers; but against these her natural disposition was the strongest guard; and, young as she then was, her observation was too accurate to run even a hazard of that kind:—She never contracted any intimacy with libertines.—Educated in the most strictly virtuous principles herself, she looked on those as essential in a friend, and could never allow any other advantages to compensate for a deficiency herein; where a good heart appeared to be wanting, the most brilliant qualities never attracted her regard.

‘Her acquaintance were very numerous, but those whom she esteemed, or even liked, were very few; yet, unhappily, that love of admiration, which has already been remarked as the ruling passion, inclined her to retain, by delusive hopes, every insignificant coxcomb who was proud of being ranked amongst the number of those distinguished by the most trifling of her favours. The frequent admonitions of a very sensible and sagacious friend, whose long experience, and thorough knowledge of the world, perfectly qualified him for an able monitor, were ineffectual, tho’ he represented, in the strongest terms, the ill consequences that must unavoidably attend so imprudent a conduct; to the truth of these remonstrances her reason assented; but, vanity prevailing over her better judgment, there was no persuading her to renounce the pleasure of being followed by a train of admirers, and laughing at the envy excited by the despotic power she exercised over them, regardless of the pernicious effects which envy seldom fails to produce.

‘If any excuse can be allowed for the indulging a disposition to be pleased with raising painful sensations in the breast of those who cannot, without repining, see any superior advantages enjoyed by another, it can only be when those sensations are produced

produced by imaginary advantages, and the vain desire of possessing things in themselves not in the least essential to the comforts, or conveniencies of life, and even then, the thoughtless gaiety of youth must be taken into the account by way of extenuation.

‘ Very different is that disposition which, to the end of life, seems to value the goods of fortune principally on account of the opportunities they afford for this kind of mean, I had almost said malicious, triumph over their fellow-creatures; some of whom, perhaps with a much superior degree of intrinsic merit, sustain innumerable inconveniencies from the unequal distribution of riches. Certain it is, that many indulge this sort of foolish vanity to a degree of ill-nature that they are not themselves at all sensible of; a striking instance of it in lady F—— this morning has led me into a train of melancholy reflections on the imperfections of the human mind: she called on me before ten, and, in answer to the surprise I expressed to see her abroad so early, said, she had risen three hours before her usual time to make the most of so fine a day. —Fine! said I, with astonishment, what can be more disagreeable than snow! nothing but absolute necessity would carry me out in such weather, was it only in compassion to the servants and horses.—Servants and horses! replied the good lady, repeating my words ironically——What an antiquated set of notions you philosophical people adopt; who else would have thought of studying the *convenience* of creatures who are kept merely for *our own*? ’Tis pity that a woman of your sense should have so little spirit—Now ’tis the greatest pleasure in the world to me, tho’ I am almost starved with cold, to rattle about the streets in my chariot, and mortify the poor devils who are obliged to wade on foot thro’ the snow, and seem every minute ready to tumble with their noses against a post; I shall drive half over the town this morning to divert myself with the odd figures, and get home but just in time to be dressed by dinner. —Where would be the charms of rank and fortune, if they did not make one the object of envy to those who have them not! Believe me, my dear Madam, said I, they can never be productive of real happiness to the possessor, but when employed to improve the minds, and alleviate the pains of the inferior class of mankind, both by laudable examples, and pecuniary benefits; and I am surprised that you, who are naturally of so compassionate a disposition, should delight in—A truce with this moralizing strain, replied lady F——; the poor creatures who carry burthens are the only objects of compassion; those I pity, but divert myself with the embarrassment of the rest, and enjoy every face of envy that passes me—I know all you would say,

say, but can't stay to hear it now——Good morrow——How much pleasure you lose by your grave reflections!—Then running down stairs, without giving me time to reply, stepped into her chariot and drove off.

‘ I have given you this short conversation in her own words, because no other would so well convey the idea which must be annexed to them. What a strange species of amusement is this! The impression which the recital makes on your mind, will, I dare say, be similar to that left by the incident on mine. Lady F—— possesses a thousand good qualities, for which I love her, but vanity and false pride cast so dark a shade over the whole, as totally to obscure the native brightness of her character.—Is it possible to see the favours of heaven so perverted without regret and real concern? In relieving the wants of the indigent she is liberal to profusion; pain, sickness, or extreme poverty, never sue in vain for her assistance; I am convinced this does not proceed from ostentation; yet the general tenor of her conduct has occasioned its being wholly imputed to this motive; by which the benefit of so laudable an example is intirely lost.

‘ How melancholy a reflection it is, that people of good understandings, who seem to judge rationally in every thing else, should often be so ridiculously vain of accidental advantages, which the next moment may put a final period to: In the instant of dissolution what distinction remains between the monarch and the peasant, that only excepted which superior virtue gives? and when this happens on the side of the latter, what a mortifying change of situation must ensue! wherein perhaps the continuance of that false pride, which can no longer be gratified, may give more poignant anguish than any positive punishment could inflict.—Add to this, the consciousness of having totally neglected those mental improvements, which rank and fortune afford the means of making in the highest degree; with the shame that, to such dispositions, must necessarily result from appearing, in every sense, below those beings, that were so late beheld with a supercilious contempt, and say, if a state of more excruciating torment can be conceived.

‘ Those who pretend to laugh at the sacred writings as unphilosophical, for threatening departed spirits with the punishment of corporal fire, may one day own the metaphor was too weak to express the grief, despair, and anguish, arising from the sad reflection, that the day is spent, the hour for ever lost, that, well employed, might have secured eternal honour, and everlasting happiness! These, my dear Madam, are in store for you, but allow me to hope, that the perfect reward of
your

your virtue may be deferred, till a mortal vehicle no longer confines the mind of your

Affectionate, &c.'

In the course of this correspondence the author frequently enters into subjects of a metaphysical nature, and displays a considerable share of penetration and judgment.

On this occasion we cannot forbear lamenting the infelicities of human life; and expressing our unfeigned concern, that this amiable lady should ever have had a cause to stile herself an *Unfortunate Mother*.

X. *A Letter to Dr. Formey, F. R. S. 8vo. Pr. 1s. 6d.*
Nicoll.

THIS author, after establishing the divine authenticity of the history and miracles of the Old and New Testament in a manner unexceptionably orthodox, proceeds to examine the accounts which Dr. Formey gives of the Quakers, in so fair, sensible, and dispassionate a manner, that we apprehend no candid reader can be displeased with the following extract.

'First, Under the heads of the 13th article I find it advanced, "That about the middle of the 16th century there sprung up in England a new set of fanatics known by the name of Quakers. George Fox, a shoe maker, gave rise to this sect. He was a man of a very turbulent spirit, and believed that he was always filled with the divinity: he proposed his doctrine on the inward light of God in man, by the guidance of which they were to be entirely ruled."

'As to the opprobrious epithet of Fanatics, it is a term of so much sound and little true sense as oftentimes applied, that in this particular case I must take the freedom of enquiring into the justice of its application. If indeed the turbulency of that spirit, so confidently asserted to predominate in George Fox and his friends, can be proved, that will undoubtedly decide its propriety: but from whatever information I have been able to procure that is worthy of credit, his temper was so far the reverse of being turbulent, that, if the testimonies of his friends, cotemporary with him, who had at least as good opportunities of being well acquainted with his disposition, as any more modern writers whatever that have made free in characterizing of him; I say, if these are to be credited, he was 'a man of so meek, contented, modest, easy, steady, and tender a disposition, that it was a pleasure to be in his company. He exercised no authority but over evil, and that every-where and in all, but with love, compassion, and long-suffering.' This is the

the character that William Penn gives of him, and that not from the report of others, but from a long personal acquaintance with him : to which I shall subjoin what Thomas Ellwood has also asserted concerning him, as he himself assures us, from good experience, " That he was bold in asserting what he believed to be the truth ; patient in suffering for it ; unwearied in labouring in it ; steady in his testimony to it. Deep in divine knowledge ; plain and powerful in preaching ; fervent in prayer ; quick in discerning ; sound in judgment ; able and ready in giving, discreet in keeping, counsel. A lover of righteousness ; an encourager of virtue, justice, temperance, meekness, purity, chastity, modesty, humility, charity, and self-denial in all, both by word and example. Manly in personage ; grave in gesture ; courteous in conversation ; weighty in communication ; instructive in discourse ; free from affectation in speech or carriage. A severe reprover of hardened sinners ; a mild and gentle admonisher of such as were tender and sensible of their failings ; full of brotherly love and fatherly care."

' All I shall say myself to these testimonies is, that I believe William Penn and Thomas Ellwood, the authors of them, to have been men of at least as great veracity as any authorities that can be cited to asperse George Fox's personal character ; notwithstanding the injustice done Penn by bishop Burnett, as inserted into Dr. Mosheim's Ecclesiastical History, from which work I perceive thou hast principally taken thy account. Be assured, however, I would by no means wish by this remark to retaliate aspersions upon the character of Dr. Burnett ; for tho' as an author he hath related many things that I cannot believe, yet I believe him to have been a learned, honest, well-meaning man ; and if it was possible to be done, for the reputation of so great a character, I could almost with tears of compassion wipe out those blemishes which his blind prejudices misled him to insert in his works.'

It may be objected, on the part of Dr. Formey, that the testimonies adduced in favour of Fox, are those of *friends* to his person ; but we are of opinion that these are, at least, as valid as the evidences produced against him by the *enemies* to his doctrine ; and that there is something so original in the above characters by Penn and Ellwood, that we must strongly presume them to have been drawn from the life.

This very sensible writer is far from denying the imprudence which some Quakers might have been guilty of in the reign of Charles I when (as he says) ' cool reason seemed to have forsaken the realm.' But he thinks they were not animated by any mercenary principles, as they only attempted to expose hypo-

crisy

crisy and priest-craft. Dr. Formey has said, "The order that Cromwell re-established in the state, and which he maintained with the utmost severity, repressed the impetuosity of these mad-men, who, under pretence of obeying the Spirit, disregarded all laws both divine and human. He found it necessary to lay aside all lenity, and inflict the heaviest punishments, which these fanatics endured with great fortitude; numbers of them perished in prison, through their obstinacy and extravagances."

We shall not repeat what the Letter-writer has said in answer to this quotation, except that he observes, 'Bold assertions, unsupported by facts, prove nothing more than the presumption of their author.' He therefore positively denies the assertion; and indeed we must be so far of his opinion, that the turbulence of sectaries at the above period were not owing to the Quakers, but to a number of heated enthusiasts, who were blended under that denomination, because they pretended to be actuated by the spirit in their most flagitious proceedings. Cromwell himself pleaded the impulse of the spirit for cutting off the king's head and overthrowing the constitution.

Our Letter-writer very candidly, with a very slight exception, admits of Dr. Formey's account of the Quakers under Charles II. He vindicates Barclay, and Penn, the apologists for the Quakers, for quoting Origen in their favour, which is no more than the greatest Christian divines have done; but he thinks it cannot be proved that they ever called to their assistance any of the mystic divines; and asserts, that the Quakers never approved of the mystic and extravagant parts of Jacob Behmen's writings. He proceeds to give an account of the moral and temporal practices, and charities of the Quakers, which we believe cannot be contradicted by any impartial observer of times and manners; and he next vindicates the doctrines of his sect; but we must beg leave to refer our readers to the pamphlet itself on that head, as we profess ourselves no advocates for their tenets. Our author then explains their religious observances, which we think he fairly proves both Mosheim and Formey have misrepresented, especially when they say, "that being ashamed of their silent meetings, they appoint some person to officiate in them with a stipend." We cannot take our leave of this work without giving our readers this author's sentiments of Voltaire's character. Speaking of Josiah Martin's letter to that writer, 'It is (says he) true, he rather treats Voltaire with that contempt so superficial a writer deserves, who suffers his volatility to run away with his reason, as the speciousness of his language does too frequently with that of his reader. His little regard to truth, together with his genteel licentious notions,

are,

are, it must be owned, admirably well calculated to suit the taste of a pretty species of triflers, usually denominated (by a perversion of the use of words) polite gentlemen and fine ladies; with whom all the beauties of an author consist in his powers of invention to raise their laughter; no matter how absurd or contemptible in itself the subject be which excites it, provided the inventor do but make it appear, that he is (according to their happy way of expressing it) a funny clever fellow; and with this class I think Voltaire deservedly stands in the highest estimation.'

We shall here take our leave of this author, by wishing, that all polemical writers (if he may be called so) would imitate him in his candor and moderation, and be inspired with his temper and good sense.

XI. *A new practical Essay on Cancers: to which is added a new, more safe, and efficacious Method of administering Hemlock.* By J. Burrows, M. D. MDCCLXVII. 8vo. Pr. 2s. Owen.

BEFORE we enquire into the merit of this essay, we cannot avoid observing two singularities in the title, viz. the word *new*, and the year of our Lord. With regard to the first, we are at a loss to conjecture what the author intended it should signify. Was he apprehensive it should be mistaken for an *old* essay? Indeed this apprehension was not very unnatural, when we consider that as it appears to have been printed anno 1767, that being an impossibility, the reader might very naturally suppose one C too many, by an error of the press, and consequently that it was printed a hundred years ago; on which consideration the word *new* appears to have been necessary. Let us now cast an eye upon the preface. Thus runs the first paragraph:

'Though the science of physic, through the indefatigable study and assiduous application of learned and ingenious men, for many years past, *is* arrived to a very eminent degree; yet the utility resulting from former discoveries, not only proves the extent of *its* art, but amply justifies every laudable attempt to render it more universally curative." The reader will easily perceive that the three words printed in italics are improper; that *is* should be *be*, *to* should be *at*, and as to the third, let us enquire into its meaning: *Proves the extent of its art*; the extent of what art? why, the extent of the art of the science of physic.—Having thus unfortunately stumbled at the threshold, the learned doctor will excuse us if we pass the remainder of his proem, and proceed to his *new* essay. "Well, upon my soul,
(says

(says the doctor, when he reads this article) it is excessively ill-natured in these Reviewers to criticise thus upon mere words."—Sir, the letters M. D. at the end of your name, we presume stand for *Medicinæ Doctor*. Now the degree of *doctor* being the highest which can be conferred in divinity, law, or physic, it is reasonable to expect that those who are thus distinguished should at least be acquainted with the grammar and idiom of their own language. When this happens not to be the case, we are very apt to suspect that the degree hath been received per post, without the doctor having had the trouble of residing at the university. This however may, or may not, be the case of doctor Burrows, as we have not the pleasure of knowing him.

The first chapter treats of a morbid tumour, which chapter informs us, 'that a tumour is a preternatural elevation arising above the level of the circumambient parts.' But lest this should not be sufficiently explicit it tells again, 'that when any part of the body is swelled beyond its natural bulk, it is called a tumour : ' that is, when a part is swelled, it is called a swelling. In chapter the second he informs us in a note, that the circulation of the blood was certainly known to the ancients, and in proof of his assertion quotes a passage from Longinus, which he might with as much propriety have quoted to prove that the moon is made of green cheese. We learn also from this chapter, that when an inflammation spreads over the whole breast, it is *universal*; and, when confined to one part, it is *partial*; that is, when it is *partial*, it is *partial*. But, that we may keep our readers no longer in doubt, concerning the real design of this pamphlet, we shall transcribe a part of the last paragraph. "A further confirmation of the extraordinary merit and efficacy of *my* antischirrous and anticancerous medicines, are the numerous surprizing cures performed by them; and to make the above facts appear more evident, the truth may be known, by applying to *me at my house in Berkley-street, Piccadilly*." It may be necessary to inform our readers, that the doctor ingenuously confesses he obtained his valuable secret from an Armenian physician, whom he accidentally met with in his travels; for he has travelled, as he himself assures us, through France, Italy, Turkey, and the Levant.

XII. *A Treatise describing and explaining the Construction and Use of new celestial and terrestrial Globes. Designed to illustrate, in the most easy and natural Manner, the Phenomena of the Earth and Heavens, and to shew the Correspondence of the Two Spheres. With a great Variety of Astronomical and Geographical Problems occasionally interspersed. By George Adams, Mathematical Instrument-Maker to his Majesty. 8vo. Pr. 5s. Sold by the Author.*

THE art of geography, or at least such parts of it as serve to represent some particular region of the earth upon geographical maps, appears to have been cultivated from the earliest times; for Anaximander, the disciple of Thales, above 500 years before Christ, composed works of this kind; and Pliny relates, that Alexander, in his expedition into Asia, took with him two geographers, Diogenus and Bæton, to measure and describe his journies. Darius commanded the Æthiopic sea and the mouth of the Indus to be surveyed; and by order of Necho, king of Egypt, the Phœnicians undertook a survey of Africa, which they performed in the space of three years.

This infant state of geography succeeding ages greatly improved by the introduction of its sister art astronomy; and at length mankind having acquired a true and perfect knowledge of the positions of the various parts of the habitable world, together with the motion of the celestial bodies, were enabled to delineate the surface of the earth and concavity of the heavens upon spheres or globes properly adapted for that purpose. The construction of these useful instruments are, by our modern workmen, performed with such surprising accuracy, as renders them of general utility towards the solution of the most important problems relating to geographical and astronomical disquisitions.

As the work before us appears to be professedly written with a view to explain the uses of the celestial and terrestrial globes, as lately improved by Mr. Adams, it is apprehended very few of our readers, except those who are already in possession of such globes, would be much benefited by any extracts from it. We shall therefore conclude this article with pointing out some few inaccuracies which have escaped the pen of this (otherwise) ingenious writer.

Page I. ‘If a semicircle be turned round its diameter as an axis, it will generate the surface of a globe or sphere.’ It is the periphery of the semicircle that traces out the surface of the globe, at the same time that the semicircle itself generates the solidity thereof.

Page 81. 'The times of equinox happen twice every year; the first is the autumnal, the second the vernal equinox.' We are rather of opinion that the vernal equinox precedes the autumnal.

Page 69. 'Any azimuth may be represented by the quadrant of altitude, when the center upon which it turns, is screwed to that point of the strong brass meridian, which answers to the latitude of the place, and the place brought into the zenith.' The azimuth is always an arch of the horizon, and therefore cannot be represented by the quadrant of altitude.

Page 229. 'This appearance will happen more or less to all places situated in the torrid zone, whenever the sun's declination exceeds their latitude; and from hence we may infer, that the shadow of a dial must necessarily go back several degrees on the same day.' There is no place situated in the torrid or any other zone of the terraqueous globe, where the shadow of the style of a sun-dial, truly constructed for pointing out the hour of the day, will, at any time, throughout the whole year, have such a retrograde motion as above described.

Notwithstanding these few mistakes, into which the author has inadvertently fallen, we are still of opinion, this is the best treatise on the use of the globes that has yet appeared in the English, or perhaps, any other language.

MONTHLY CATALOGUE.

13. *An Essay on Patriotism, in the Style and Manner of Mr. Pope's Essay on Man. In Four Epistles. Inscribed to the Right Hon. the Earl of C——m. By a Member of a respectable Society.* 4to. Pr. 1s. Wilkie.

THIS parody is intended as a satire upon a right honourable gentleman's late acceptance of a peerage. The author has not been altogether unhappy in his imitations of some particular passages; and his knack at versifying is more than tolerable, for he has been successful in hitting off the numbers of his original. On the other hand, his irony is awkward; his rage is forced and unnatural; nor has he much of the archness, the poignancy, and that chastened indignation which characterize the author of the *Ethic Epistles*. The reader may judge for himself from the following specimen of the first epistle.

'Awake,

' Awake, my Ch-th-m! leave all meaner things,
 Pride, pension, peerage, and the love of k—gs;
 Let us, since life is nought, depriv'd of fame,
 And all false glory but an empty name,
 Let us expatiate o'er this worldly scene,
 'And trace the serpent lurking in the green,
 Root out the weeds, that virtue's soil disgrace,
 And pull the mask from Fraud and Treach'ry's face;
 Still keep the love of Britain in our view,
 That love, O Ch-th-m! so rever'd in you;
 " Blame where we must, be candid where we can,
 But still confess a patriot is a man.

' Of peers above, of patriots below,
 What can we *reason*, but from what we *know*?
 Of various ills, in various regions known,
 Where can we trace more flagrant than our own?"
 Here nurs'd in Freedom's lap, the child of Ease,
 Once Plenty flourish'd in the arms of Peace,
 Reign'd o'er our meads, our wavy harvest crown'd,
 And Mirth smil'd graceful on the landscape round;
 With look benign, and kindly-swelling breast,
 The lusty villager the nymph caress'd;
 Alas! how chang'd!—now on our hapless shore,
 The rural pleasures know their place no more:
 Wide o'er the barren heath pale Famine stalks,
 " Dreadfully meagre, in her loathsome walks."
 Lo, at her dire approach, where-e'er she treads,
 The prospect saddens, and the landscape fades,
 While those for fame abroad who us'd to roam,
 Now die by want and beggary at home.'

Before we take our leave of this performance, it is only doing some kind of justice to the author to observe, that he has done no more by Mr. Pope, than Mr. Pope did by Palingenius, an Italian poet, whose *Zodiacus Vitæ* was published about the middle of the sixteenth century, and dedicated to duke Hercules II. of Ferrara. It would be an endless task to point out the numerous passages which the English poet has translated from the Italian. Even the comparison of Newton to an ape, in his second epistle, which has been so often spoken of with raptures as an original thought, is taken from the *Simia Cælicolum* of Palingenius, book VI. line 181. Our author's parody of the whole passage may please one species of our readers, who are disposed to find fault with a nobleman distinguished by the name of Curtius.

‘ Inferior subjects, when of late they saw
 “ Great Curtius twisting, and untwisting law,”
 Admir’d such wisdom in so strange a shape,
 And shew’d their fav’rite—as we shew an ape;
 Hung on his chariot-wheels (an idle string)
 And hail’d the patriot while they hiss’d their k—g.’

We are inclined to place this performance rather above, than below, mediocrity.

14. *The Coach-Drivers, a Political Comic Opera.* 8vo. Pr. 1s. Flexney.

The dramatis personæ of this notable performance are, Hayes, Sawney, drivers of the coach; Bloomsbury Jack, Gentle Shepherd, friends of Sawney; four old countrywomen, passengers; and three young town ladies. We confess ourselves neither extremely edified nor diverted by the conduct of this wou’d be drill piece, though we entertain no doubt that it would have a humorous effect, were it performed according to the manner and the airs which it is intended to burlesque.

The scene is the public road. ‘ Enter the Britannia stage-coach, drawn by English horses. Sawney and Hayes both on the box. Hayes, with a long whip, furiously lashes the horses, while Sawney, who has the reins, holds them in and curbs them.—In the coach, four old women.—Behind the coach, Bloomsbury Jack, Gentle Shepherd, and others.

‘ All those behind the coach sing, together with Sawney, the following chorus.

‘ Tune, How blest the Maid.

‘ ’Tis wisest to drive softly,
 And safe, and sure, and slow,
 And ’tis an errant folly,
 A rattling pace to go.

No cares, no fears invade us,
 While gently we jog on,
 But if we hurry faster,
 We may be overthrown.

‘ Air. I burn (in the Enchanter).

‘ Hayes. Drive on——drive on——
 Pth’ Devil’s name drive on,
 Pth’ Devil’s name drive on.

‘ Air.

‘ Air. Rail no more, ye learned affes.

Curse such damn’d dull dronish drawling !

’Tis enough to make one mad :

All my flogging, all my bawling,

Will not move that lousy lad :

He to chear his brain so drowsy,

Lumping loads of snuff does take,

Saunt’ring thus, there’s nought can rouse me,

Nought can keep me long awake.

Au—a—a—a— (Yawns.)

Saunt’ring thus, there’s nought can rouse me,

Nought can keep me long awake.

‘ Recitative, (Angrily).

‘ Give me the reins, nor longer curb their speed,

I’ll make ’em gallop soon, or make ’em bleed.

‘ Recitative. Sawney, (Dryly).

‘ I’ve got the reins ya see, and ’tis my will

To hauld them fast, and pu’ them tightly still.

‘ Air. Duncan Gray.

‘ ’Tis a trick I learn’d at schule,

Ere to snatch at a’ I cude,

And what I snatch’d, it was my rule,

Fast to hauld for life and blude :

And ’tis a trick I like fae weel,

As a’ my life ’thas been my guide,

And fae shall be in spite o’th’ de’el,

Yoursel and a’ his imps beside.

Thilk same rule’s the step to pow’r,

’Tis of treasures great the key,

And unto my latest hour,

It shall be observ’d by me.

A’ your mighty kings of auld,

A’ your great ones now a days,

Did, and do this maxim hauld—

—H’out, awa’ Sir—gang yer ways.—

‘ Recitative, accomp. Hayes. Thy father away. Artax.

‘ You wretch then, adieu—I renounce you at once,

Go, blunder thro’ bogs, you poor half-witted dunce :

Break your wheels, break your neck, for depriv’d of the rein,

Contound me, if I ever guide you again.

[He alights. The coach drives off.

- ‘ Hayes, solus. Air. Was ever poor fellow, &c.
 ‘ Was ever poor fellow so plagu’d with a booby?
 He’ll not give an ear to a word I can say.
 In spite of my orders, the loitering looby
 Will go but a snail-trot, and that his own way.
 I’m scorch’d at my liver;
 Like ice now I shiver;
 To heart-bursting rage I shall tumble a prey.
 —Ere so far I’d submit as to dine
 On what others should cater, or carve,
 I would (such a spirit is mine)
 Close my grinders for ever and starve.
 ‘ [After a pause]. Air. Oh had I been by fate decreed.
 ‘ Yet why lament, or why repine,
 Why thus my bosom teize,
 Retirement’s happy sweets are mine,
 Soft indolence and ease.
 I’ll take a farm, and there I’ll task
 My peasants at my will.
 —Ye gracious pow’rs! I only ask
 There to be driver still.
 ‘ Recit. Oh! for a long sound sleep to drown my woes—
 This flow’ry bank invites to soft repose.—
 [Lays himself along, endeavouring to sleep.]

After this the four old women enter, looking for Hayes; and having found him, the first makes him a present of a snuff-box, the second of a tobacco-box, the third of a wig-box, and the fourth of a night-cap and garters, and away they go singing, “ Who’ll be so happy, so happy as we.”

In the second act, Hayes claims the reins, and is seconded by the old women; but Sawney, who has the Gentle Shepherd and Bloomsbury Jack for his friends, refuses to deliver them. While Hayes and his companions are resenting this refusal, three young ladies enter gaily dressed, and endeavour to bribe Hayes (by presenting him with a feather, a shoulder-knot, a purse, and other trinkets) from his friendship with the old women, in which they succeed. The conclusion is as follows.

- ‘ Recitative. Hayes, in a sneering tone.
 ‘ It wounds my soul to hear you thus complain;—
 —My dear old girls—come let’s be friends again.
 [Advances towards them a little way, and turning
 from them, claps his hand on his posteriors.

‘ Air.

* Air. Dear Cloe, come give me.

* Here, fair ones, come plant your warm kisses,
Here catch odoriferous sighs,
Here revel in rapturous blisses;
Here feast and indulge your fond eyes.
Count how many stars are in Heaven,
Go number the sands on the shore,
And when so many kisses you've given,
You still shall be welcome to more.

First Old Wom. Base wretch! thus insolently to deceive.

Sec. O. W. What fools were we that did in him believe.

* Hayes. Air. Farewell, my Pastora.

* Farewell, my dear creatures—forbear thus to mourn,
What pangs rend my soul, that thus from you I'm torn.
Sing, Tol, lol, lol, lol, derol, &c.

Alas! I can't bear it—'twill sure break my heart!
But you know that all friends, e'en the dearest must part.
Sing, Tol, lol, &c

Oh! think what disquiet will torture my breast!
Can I ever without my old charmers be blest?
Sing, Tol, lol, &c.

Once more then, adieu!—I no longer can stay,
Your servant—You see how I'm hurry'd away.—
Sing, Tol, lol, &c.

[Exit with the ladies, dancing and singing.

* Recitative.

* *First O. W.* A perjur'd faithless villain!—but the coach—
See there—does briskly here again approach.

Sec. O. W. And look at Sawney in the boot conceal'd,
Who by his arm outstretch'd is quite reveal'd.

Third O. W. Ah! see!—he wants to snatch the reins again
From him that drives, but 'gad he grasps in vain.

Fourth O. W. I like the looks of that new driver well,
I've heard that he most others does excel.

First O. W. D'ye know who 'tis?

Sec. O. W. Not I.

Third O. W. Nor I.

Fourth O. W. His name

Begins with G.

First O. W. Oh! bravo! 'tis the same

We wish'd for—

All the O. W. May he long the carriage guide:
He's wife, and brave, and honest too beside.

Before we close this article, we must not forget to inform the reader, that this comic opera is embellished with two rough, though not inexpressive, prints; the meaning of which if he cannot discover, we shall not pretend to explain.

15. *The Poor Man's Prayer. Addressed to the Earl of Chatham. An Elegy. By Simon Hedge, a Kentish Labourer. 4to. Pr. 6d. Payne.*

Very pretty and pathetic. The labourer addresses the earl of Chatham (but with what propriety we cannot say) to remove an artificial famine which now prevails, while our fields smile with plenty. The elegy concludes as follows:

• My faithful wife with ever-streaming eyes
Hangs on my bosom her dejected head;
My helpless infants raise their feeble cries,
And from their father claim their daily bread.

Dear tender pledges of my honest love,
On that bare bed behold your brother lie;
Three tedious days with pinching want he strove,
The fourth, I saw the helpless cherub die.

Nor long shall ye remain. With visage sour
Our tyrant lord commands us from our home;
And arm'd with cruel law's coercive pow'r,
Bids me and mine o'er barren mountains roam.

Yet never, Chatham, have I pass'd a day
In riot's orgies, or in idle ease;
Ne'er have I sacrific'd to sport and play,
Or wish'd a pamper'd appetite to please.

Hard was my fare, and constant was my toil,
Still with the morning's orient light I rose,
Fell'd the stout oak, or rais'd the lofty pile,
Parch'd in the sun, in dark December froze.

Is it, that nature with a niggard hand
Withholds her gifts from these once favour'd plains?
Has God, in vengeance to a guilty land,
Sent dearth and famine to her lab'ring swains?

Ah, no; yon hill, where daily sweats my brow,
A thousand flocks, a thousand herds adorn;
Yon field, where late I drove the painful plough,
Feels all her acres crown'd with wavy corn.

But what avails, that o'er the furrow'd soil
In autumn's heat the yellow harvests rise,
If artificial want elude my toil,
Untasted plenty wound my craving eyes?

What profits, that at distance I behold
 My wealthy neighbour's fragrant smoke ascend,
 If still the griping cormorants withhold
 The fruits which rain and genial seasons send?
 If those fell vipers of the public weal
 Yet unrelenting on our bowels prey;
 If still the curse of penury we feel,
 And in the midst of plenty pine away?
 In every port the vessel rides secure,
 That wafts our harvest to a foreign shore;
 While we the pangs of pressing want endure,
 The sons of strangers riot on our store.
 O generous Chatham, stop those fatal sails,
 Once more with outstretch'd arm thy Britain save;
 The unheeding crew but waits for fav'ring gales,
 O stop them, ere they stem Italia's wave.
 From thee alone I hope for instant aid,
 'Tis thou alone canst save my children's breath;
 O deem not little of our cruel need,
 O haste to help us, for delay is death.'

16. *Pynsent's Ghost: A Parody on the celebrated Ballad of William and Margaret.* 4to. Pr. 1s. Almon.

As we cannot discover the smallest degree of merit in this Parody, which is an impotent attempt to satirize Mr. Pitt's acceptance of a coronet, we shall contract the publication of illiberal scandal and dullness as much as possible, by giving no extract from this contemptible performance.

17. *Odes, dedicated to the Honourable Charles Yorke, Esq. by Robert Andrews, Author of the English Virgil, dedicated to the Honourable Booth Grey, Esq.* 4to. Pr. 1s. 6d. Johnson.

It would be presumptuous in us to review these Odes, which are far above the ken of common sense or human reason, in point of sentiment, language, or grammar. They are written in blank verse, and closed by the following ode, inscribed to the Hon. Charles Yorke, Esq. who is likewise honoured with a prose dedication of equal merit.

' The muse her future name
 Reads in, Yorke! thy critic eye,
 Blest in thy auspicious smile,
 Still striking to virtue her lyre.

There

There circumscribe the wish!
 Virtue warns; and checks my voice,
 Ah! yet not Ambition's sigh
 For thine and Apollo's applause.

Oh! beam thy smiling aid!
 Dewy damps of midnight sloth
 Thy enliv'ning ray shall clear,
 Triumphant as orient sun:

Shall up to zenith snatch
 Fancy's strengthen'd eye to view
 Nature's universal glow.

Imbibing her genial fire

(Sweet sympathy divine!)

Shall my heart's enraptur'd thought
 Prompt my voluntary lips
 Immortal and varying strains.*

13. *A Candid Answer to the 'Enquiry into the Conduct of a late Commoner;' particularly in Regard to the State of a late Conference, and other Negotiations. With a Postscript, in Reply to the Examination.* 8vo. Pr. 1s. Williams.

We have already animadverted upon the performance to which the pamphlet before us is an answer*; and we consider it as little other than a sequel to our own observations, which this author, in some places, repeats. We cannot, however, forbear observing, that the politics of this writer are of a very uncommon cast; for he asserts, that every disinterested man in Great Britain, who loves either his king or country, most ardently wished for a reconciliation between the earl of B—— and the late great commoner, 'as the only thing that could restore peace among ourselves, and give us our just weight and importance abroad.' As the following passage is delivered with an air of authenticity, we shall lay it before the reader.

'The commoner had taken the post of privy-seal, and stipulated for a peerage for himself; and having administration in his hands, he offered to the noble lord the Treasury. But his lordship insisted upon making conditions, and upon an equal share in the arrangements. The latter could not be given up, nor the former accepted. If I were disposed to be indelicate upon this occasion, I could relate something that passed at a certain place, *previous* to this conference, which

* See p. 148.

would shew the *right* the late commoner had to the whole arrangements. But I do not chuse to be indecent, and will content myself with saying, *every thing was settled when the noble lord was applied to.* The alterations designed were not many; but such as they were, the person to whom the *right* of making them was delegated, had all the persons in his eye, whom he intended for substitutes. The plan which his lordship proposed was therefore *inadmissible*: particularly that part respecting the two noble lords, whom the late commoner had not so much as thought of. However, the right honourable gentleman condescended so far to strengthen his plan, which he had fixed immutably, as to admit the noble lord, to whom the *Enquirer* says he allotted a pension, for the sake of facilitating the acceptance of his noble brother. The idea of pension was rejected, as may seem to some men *patriotically*, “because the noble lord would not stain the bud of his administration with an accumulation of pensions.” Here the *Enquirer* stops; he enters not into the *propriety* of an admission to the cabinet upon no other pretence than the acceptance of a pension. I believe the noble lord would have been the first ever introduced in such a manner; therefore I strongly suspect that state of the fact, and am inclined to believe some part of it is suppressed. Public report says, and I believe the friends of the noble lord too, nay, I will go farther, the fact is thus: When, after much expostulation, a seat in the cabinet had been granted for the noble lord in question, the late commoner added, “*And he may have a lucrative office.*” Now this is so different from a *pension*, that I cannot conceive *how*, or *why*, such a mistake was committed. Was it done purely to throw into the noble lord’s mouth that *patriotic* refusal, “to stain the bud of his administration with an accumulation of pensions?” or for what purpose? Indeed I can see none that it answers.

‘With respect to the Treasury-board, it is certain that the late commoner said, if two gentlemen of that board were removed, they must have a *compensation*; but it is the *Enquirer* who has explained that *compensation* to mean *pensions*. The word *pension* was not mentioned in this part of the conference; and why the *Enquirer* has put that construction upon *compensation*, I own I can no more discover, than why he converted *lucrative office* into *pension*. I should rather take it, that they were to have lucrative offices likewise; unless the *Enquirer* will come forth and affirm (which he hardly will) that having consulted those gentlemen, he finds they would rather have taken pensions than any other offices whatever.’

Our author, after this, very justly ridicules the *Enquirer*’s surmises concerning a bargain which had been previously made
between

between the favourite and the earl of C——m. ‘What bargain (says he) could be made with, or what plan could be formed by, that favourite, if the late commoner was made absolute minister? The supposition is absurd. And for the veracity of this fact, that the late commoner is sole and absolute minister at this time, I dare appeal to any and every person at all conversant in the present state of politics.’

This pamphlet concludes with a postscript written in answer to the Examination, which we have already reviewed *. We cannot, upon the whole, deny, that this Candid Answer is written with sense and moderation; it carries with it more reason than the Enquiry, to which it is designed as an answer, and has at least an equal authority as to facts.

19. *A Reply to a Letter to the Rev. Mr. Caleb Evans; occasioned by his two Sermons on the Deity of the Son and Holy Spirit.* 8vo. Pr. 8d. Buckland.

As good a defence of Mr. Evans, and his notions of the Trinity, as the case will admit.

20. *Reflections upon some of the Subjects in Dispute between the Author of the ‘Divine Legation of Moses,’ and a late Professor in the University of Oxford. By a Layman.* 8vo. Pr. 2s. 6d. Griffin.

This author declares himself, that he is no critic; and we apprehend that many of our readers, after a perusal of the following passage, will be of the same opinion.

‘I can never suggest to myself, that a subject or treatise, of which God is the author, can fall short of that endless perfection with which an Infinite Genius (if I may be allowed the expression) must beautify and enrich every word he speaks. Though I may be more coarse and less cultivated in my taste, than any who may undertake to propose their sentiments on such a subject, yet I presume that, in a certain degree, this complaint of myself is common to me with others, and that few, if any human minds, ever perused all the psalms of David with the same affectedness and warmth of apprehension, in respect of that pleasure which fine poetry gives the imagination. Yet while I believe that God is the poet, and not David, I cannot help insisting with myself in point of judgment, that, in respect of sentiment and style, the composition in one of those poems which leaves us most cool and unaffected,

* See p. 151.

must be as finished as in these which are most entertaining to our fancies.

‘ This, with all due submission to the doctor, inclines me to think, he, as well as his lordship, may perhaps be mistaken, in the judgment he passes upon the style and composition of the book of Ezra : not that I take upon me to maintain there is no difference in style between Moses, and Job, or David, and Ezra, or Nehemiah ; but because I conceive the difference is such, that, if under the influence of the same spirit, Moses had been in Ezra’s circumstances, and Ezra in Moses’s, the writings would have been found to be the same that they now are.’

There are *some* observations in this performance on the rights and limits of civil authority in regard to religion, the authority and integrity of the Septuagint version, and the use and intent of the Jewish system, &c. which however are not unworthy a man of sense and learning.

21. *Death : a Vision ; or, the Solemn Departure of Saints and Sinners represented under the Similitude of a Dream.* By John Macgowan. 8vo. Pr. 1s. Johnson.

This author has described the situation of ‘ saints and sinners’ at the hour of death, and their reception in another world, with some degree of fancy and ingenuity. But he is often defective in that delicacy of sentiment and expression which is absolutely necessary to render a composition of this kind agreeable. For when he talks of some being ‘ powerful wrestlers at the throne of grace,’ others ‘ gathered safe into the glory-fold,’ others ‘ wanting the mark of the redeemer’s sheep,’ others ‘ saved by unfrustrable grace,’ and ‘ others hanging on the blood and righteousness of Christ,’ we are disgusted with the favor of methodistical unctiō.

22. *A Vindication of the Right of Protestant Churches to require the Clergy to subscribe to an established Confession of Faith and Doctrines, in a Charge delivered at a Visitation in July 1766.* By T. Rutherford, D. D. F. R. S. Archdeacon of Essex, King’s Professor of Divinity in Cambridge, and Chaplain to her Royal Highness the Princess Dowager of Wales. 8vo. Pr. 6d. Cadell.

∴ In a late work intitled *The Confessional*, the question concerning the right of protestant churches to establish systematical confessions of faith, is examined with great acuteness and spirit. We need not inform our readers, that it is impossible,
upon

upon the principles of that writer, to vindicate the conduct of our established church ; it is therefore incumbent on her advocates to answer the arguments which he has advanced. The learned Dr. Rutherford is the first who has appeared in defence of the church ; and he alleges, that as it is the duty of church-governors to take care that the people should be instructed in the truth of the gospel, they have a right to require, that all those, whom they appoint to be pastors and teachers, should first give them sufficient assurance of *the soundness of their faith and doctrines*. This, he says, is *all* that they do, when they require them to subscribe to an *established confession* : for, he adds, ‘ no church has a right to make use of its confession as a law, to compel the candidates for holy orders to assent to the propositions contained in it, but only as a test to discover whether they do assent to them, or not.’

We shall leave the learned reader to make his own remarks on this preliminary observation.

The author of the Confessional objects, that “ many a conscientious and useful minister is groaning under the burthen of subscriptions, being reduced to the unhappy dilemma of *subscribe or starve*.”

Dr. R. replies : ‘ Take away the legal emoluments of the ministry ; and, though you leave subscriptions, these useful ministers, as they are called, will make no complaint of their being under the dilemma of either subscribing to our articles, or of not enjoying the liberty of preaching the gospel. Nor is the case fairly stated in the present situation of things. Subscription is no new test of our opinions, which is then first proposed to us, when we are already in the ministry, and are going to be admitted to an ecclesiastical benefice : for we cannot be received into the lowest order of ministers without it. They therefore, who are concerned in this dilemma, should not be called ministers. And the dilemma itself, in respect of the candidates for the ministry, as they are long before aware, that subscription will be required of them, is not *subscribe or starve* ; but, either you must, by subscribing to the established confession of the church, in which you desire to be a teacher of the gospel, give it the evidence, which it requires, that your faith and doctrines are such, as it judges to be agreeable to the true religion of Christ ; or else you must apply yourself to some other way of getting a livelihood.

‘ There have indeed been some, who after the subscription, which they made on their entrance into the ministry, have scrupled to repeat it, and have therefore continued without any ecclesiastical preferment, till their scruples were removed, or per-

haps as long as they lived. But the number has been too small for any one to pretend, that it would be reasonable for the sake of such as these to give up the general benefit proposed by subscriptions. And if they, who are ready to repeat them, as often as preferment offers itself, should be represented as "groaning under the burden of them;" this representation would scarce move the pity of any considerate man: for if their conscience allows of what they do, they want no relief; and if they act against their conscience, they deserve none.'

The author of the Confessional seems to allude to those only, who, having taken orders before they were competent judges of the case in question, upon farther consideration, begin to wish, that they could be excused from those subscriptions which *necessity* obliges them to repeat. Of such as these it would be uncharitable to say, they deserve no relief.

23. *A Sermon preached before the Right Hon. the Lord-Mayor, the Court of Aldermen, and the Liveries of the several Companies of the City of London, at the Cathedral-Church of St. Paul, on the Fifth of November, 1736. By John Myonnet, D. D. Morning-Preacher of Trinity-Chapel, Conduit-Street; and Rector of West-Tilbury, Essex. 2d. Edit. 8vo. Pr. 6d. Owen.*

A plain, pious, and practical discourse on 'The Nature and Grounds of religious Liberty.'

24. *The Alarm. A Discourse addressed to all true Lovers of their Country, but more particularly to the Merchants and Citizens of London. To which is prefixed, a Dedication to his Majesty. 8vo. Pr. 6d. Cooke.*

We can by no means see the propriety of this title, farther than that the performance itself ought to *alarm* the public at the progress made by dullness and petulance in writing. Prefixed to this Alarm (which, if we mistake not, ought to be ranked in the number of those curious compositions called *Lay-Sermons*) is the following Advertisement:

'As the design of the author, in the following work, was rather to rouse the attention of the public to a due consideration of our circumstances in general, than to point out any particular scheme, he thought it sufficient to hint only at some of the most striking abuses in our police, as a serious application of that divine principle, which he lays down as a standard for all our measures, both foreign and domestic, will invariably

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bly guide us in the pursuit of our true and lasting interest upon every occasion, whether of a public or private nature.'

In the dedication to the king, this modest author proposes that his majesty should commence REVIEWER, and advises him to *review* a pamphlet upon trade, printed in 1744. 'I beg leave, says he, only now to recommend to your majesty's most earnest and attentive consideration, a *review* of a work entitled——.' In the same dedication he again recommends this *review*; he even gives his majesty a specimen of the manner in which he would have it reviewed, and finishes his dedication with a prayer for his 'beloved consort, whose prudence and meekness might be a pattern to some more *advanced in years*.'

As to the execution of this sermon, the author sets up the good king Josiah as a mirror for monarchs; and, if we except a strong twang of political, as well as religious, fanaticism, his intention is not, upon the whole, extremely reprehensible.

25. *Simple Truth vindicated: In sundry important Theological Queries; which are examinea and resolved by the Scriptures only; under four Heads; namely, 1. The Knowledge of the true God; 2. Exhortations to Faith and Obedience; 3. The Nature and Effects of justifying Faith; 4. The Nature, Manner, and Evidences of the Work of the Spirit of God on the Hearts of Men.* 12mo. Pr. 1s. Vernor.

'The cause of Christ, says the writer of this tract, has been often promoted, and the spiritual house edified, by such tools in his hands, as the world would not think worth using.'

If the author looks upon himself as a tool of this kind, we shall readily admit the propriety of this animadversion; but if he flatters himself, that Providence may work some extraordinary effect by the publication of this book, we shall be sorry for his deception.

* * In answer to Mr. Berrow we can only say, that, when we censured the style of his performance, we alluded to some slight inaccuracies; with no other view than to awaken his attention, and excite him to render his book, in the next edition, equal to his abilities, and worthy of that distinguished place in the republic of letters, which we were willing to assign it.



THE CRITICAL REVIEW.

For the Month of *October*, 1766.

ARTICLE I.

Commentaries on the Laws of England. Book II. By William Blackstone, Esq; Solicitor-General to her Majesty. 4to. Pr. 1l. 1s. Worral.

CICERO, in many parts of his works, aims at wit with no great success; he however, ridicules the antient jargon of the civil law, before it was made intelligible to common sense by Cneius Flavius, with vast humour. We may stile Mr. Blackstone, the author of the work before us, at once the English Scævola, and the English Flavius. The former, as we are informed by that great master of eloquence we have already mentioned, was, of all great lawyers, the best orator, and of all great orators, the most complete lawyer. We shall not repeat the encomiums we bestowed upon the first volume of this excellent work *, which treated on the right of persons, the *jura personarum*, as this does of the right of things.

Mr. Blackstone complains, that few give themselves the trouble to consider the original and foundation of this right. He is of opinion, that the primæval charter, by which ‘the all-bountiful Creator gave to man dominion over all the earth, and over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth,’ is the only true and solid foundation of man’s dominion over external things; and thinks that in the state of primæval simplicity, the general notions of property were sufficient to answer all the purposes of human life, ‘as may be collected from the manners of many American nations when first discovered by the

* See Crit. Rev. Vol. xx. p. 424.

Europeans ; and from the antient method of living among the first Europeans themselves.'

We cannot here forbear to remark the great sanction which experience has given to the poetical and other descriptions of the golden age. Nothing can be more certain from history, or rather the relations of travellers, than that a community may subsist without any permanency of property in one man : ' Yet,' says our author, ' whoever was in the occupation of any determinate spot of it, for rest, for shade, or the like, acquired for the time a sort of ownership, from which it would have been unjust, and contrary to the law of nature, to have driven him by force ; but the instant that he quitted the use or occupation of it, another might seize it without injustice. Thus also a vine or other tree might be said to be in common, as all men were equally entitled to it's produce ; and yet any private individual might gain the sole property of the fruit, which he had gathered for his own repast. A doctrine well illustrated by Cicero, who compares the world to a great theatre, which is common to the public, and yet the place which any man has taken is for the time his own.'

Our author supposes that the encreasing numbers, craft, and ambition of mankind, made it necessary to appropriate to individuals not the immediate use only, but the very substance of the thing to be used : and he believes, that the brute creation gave to man the first patterns of a permanent property in their places of dwellings ; the birds of the air having their nests, and the beasts of the field their caverns. His observations upon this kind of property, particularly with regard to water, pasture, and other conveniencies of life, are well illustrated from the book of Genesis.

' As the world, says he, by degrees grew more populous, it daily became more difficult to find out new spots to inhabit, without encroaching upon former occupants ; and, by constantly occupying the same individual spot, the fruits of the earth were consumed, and its spontaneous produce destroyed, without any provision for a future supply or succession. It therefore became necessary to pursue some regular method of providing a constant subsistence ; and this necessity produced, or at least promoted and encouraged, the art of agriculture. And the art of agriculture, by a regular connexion and consequence, introduced and established the idea of a more permanent property in the soil, than had hitherto been received and adopted. It was clear that the earth would not produce her fruits in sufficient quantities, without the assistance of tillage ; but who would be at the pains of tilling it, if another might watch an opportunity to seize upon and enjoy the product of his industry, art,

and labour? Had not therefore a separate property in lands, as well as moveables, been vested in some individuals, the world must have continued a forest, and men have been mere animals of prey: which, according to some philosophers, is the genuine state of nature. Whereas now (so graciously has Providence interwoven our duty and our happiness together) the result of this very necessity has been the ennobling of the human species, by giving it opportunities of improving its *rational* faculties, as well as of exerting its *natural*. Necessity begat property; and, in order to insure that property, recourse was had to civil society, which brought along with it a long train of inseparable concomitants; states, government, laws, punishments, and the public exercise of religious duties. Thus connected together, it was found that a part only of society was sufficient to provide, by their manual labour, for the necessary subsistence of all; and leisure was given to others to cultivate the human mind, to invent useful arts, and to lay the foundations of science.

‘The only question remaining is, how this property became actually vested; or what it is that gave a man an exclusive right to retain in a permanent manner that specific land, which before belonged generally to every body, but particularly to nobody. And, as we before observed that occupancy gave the right to the temporary *use* of the soil, so it is agreed upon all hands that occupancy gave also the original right to the permanent property in the *substance* of the earth itself; which excludes every one else but the owner from the use of it. There is indeed some difference among the writers on natural law, concerning the reason why occupancy should convey this right, and invest one with this absolute property: Grotius and Puffendorf insisting, that this right of occupancy is founded upon a tacit and implied assent of all mankind, that the first occupant should become the owner; and Barbeyrac, Titius, Mr. Locke, and others, holding, that there is no such implied assent, neither is it necessary that there should be; for that the very act of occupancy, alone, being a degree of bodily labour, is from a principle of natural justice, without any consent or compact, sufficient of itself to gain a title. A dispute that favours too much of nice and scholastic refinement! However, both sides agree in this, that occupancy is the thing by which the title was in fact originally gained; every man seizing to his own continued use such spots of ground as he found most agreeable to his own convenience, provided he found them unoccupied by any one else.

‘Property, both in lands and moveables, being thus originally acquired by the first taker, which taking amounts to a

declaration that he intends to appropriate the thing to his own use, it remains in him, by the principles of universal law, till such time as he does some other act which shews an intention to abandon it : for then it becomes, naturally speaking, *publici juris* once more, and is liable to be again appropriated by the next occupant. So if one is possessed of a jewel, and casts it into the sea or a public highway, this is such an express dereliction, that a property will be vested in the first fortunate finder that will seize it to his own use. But if he hides it privately in the earth, or other secret place, and it is discovered, the finder acquires no property therein ; for the owner hath not by this act declared any intention to abandon it, but rather the contrary : and if he loses or drops it by accident, it cannot be collected from thence, that he designed to quit the possession ; and therefore in such case the property still remains in the loser, who may claim it again of the finder. And this, we may remember, is the doctrine of the law of England, with relation to treasure trove.

‘ But this method, of one man’s abandoning his property, and another’s seizing the vacant possession, however well founded in theory, could not long subsist in fact. It was calculated merely for the rudiments of civil society, and necessarily ceased among the complicated interests and artificial refinements of polite and established governments. In these it was found that what became inconvenient or useless to one man was highly convenient and useful to another ; who was ready to give in exchange for it some equivalent, that was equally desirable to the former proprietor. This mutual convenience introduced commercial traffic, and the reciprocal transfer of property by sale, grant, or conveyance : which may be considered either as a continuance of the original possession which the first occupant had ; or as an abandoning of the thing by the present owner, and an immediate successive occupancy of the same by the new proprietor. The voluntary dereliction of the owner and delivering the possession to another individual, amount to a transfer of the property ; the proprietor declaring his intention no longer to occupy the thing himself, but that his own right of occupancy shall be vested in the new acquirer. Or, taken in the other light, if I agree to part with an acre of my land to Titius, the deed of conveyance is an evidence of my having abandoned the property. and Titius, being the only or first man acquainted with such my intention, immediately steps in and seizes the vacant possession : thus the consent expressed by the conveyance gives Titius a good right against me ; and possession, or occupancy, confirms that right against all the world besides.’

Mr. Blackstone then proceeds to investigate the modes of obtaining and enjoying property, and says, that 'the right of inheritance, or descent, to the children and relations of the deceased, was allowed much earlier than the right of devising by testament.' He is of opinion, that we are apt to mistake a long and inveterate custom for nature, and that the permanent right of property, vested in the ancestor himself, was *no natural*, but merely a *civil*, right. The learned author, we apprehend, will have some difficulty in establishing the difference between civil and natural rights, in the more early ages of the world. Cicero certainly supposes them to be the same, and that order and protection in society arose from the dictates of nature. In the subsequent part of Mr. Blackstone's reasoning we are inclined to believe that he is pretty much of the same opinion.

The second chapter treats of real property; and first, of corporeal hereditaments; as the third does of incorporeal hereditaments. The foedal system employs the ingenious author's fourth chapter; in which he asserts, 'that it is impracticable to comprehend many rules of the modern law, in a scholarlike scientific manner, without having recourse to the antient.'

'The constitution,' says he, 'of feuds had its original from the military policy of the northern or Celtic nations, the Goths, the Hunns, the Franks, the Vandals, and the Lombards, who all migrating from the same *officina gentium*, as Craig very justly entitles it, poured themselves in vast quantities into all the regions of Europe, at the declension of the Roman empire. It was brought by them from their own countries, and continued in their respective colonies as the most likely means to secure their new acquisitions: and, to that end, large districts or parcels of land were allotted by the conquering general to the superior officers of the army, and by them dealt out again in smaller parcels or allotments to the inferior officers and most deserving soldiers. These allotments were called *feoda*, feuds, fiefs, or fees; which last appellation in the northern languages signifies a conditional stipend or reward. Rewards or stipends they evidently were; and the condition annexed to them was, that the possessor should do service faithfully, both at home and in the wars, to him by whom they were given; for which purpose he took the *juramentum fidelitatis*, or oath of fealty: and in case of the breach of this condition and oath, by not performing the stipulated service, or by deserting the lord in battle, the lands were again to revert to him who granted them.'

The contents of this quotation admit of some difficulties; Craig borrows the expression of *officina gentium* from Jornandes.

We wish the learned author had been more particular in illustrating the difference between the feudal law which prevailed under the Saxons, and that which was introduced by the Normans. This distinction was so very great, that Sir Henry Spelman, whom our author quotes, and several other antiquaries were of opinion, that the Saxons had among them no feudal tenures, in the strict acceptance of the word. For our own part, we imagine, that the *trineda necessitas*, to which our Saxon ancestors were subject, was a nobler and more perfect plan of feudal government than that introduced after the Norman conquest; which was so far, as our author seems to think it, from improving, that, in fact, it destroyed, the true feudal system, and was originally calculated to secure the Capetive usurpation in France.

‘In consequence,’ says the author, ‘of this change, it became a fundamental maxim and necessary principle (though in reality a mere fiction) of our English tenures, “that the king is the universal lord and original proprietor of all the lands in his kingdom; and that no man doth or can possess any part of it, but what has mediately or immediately been derived as a gift from him, to be held upon feudal services.” For, this being the real case in pure, original, proper feuds, other nations, who adopted this system, were obliged to act upon the same supposition, as a substruction and foundation of their new polity, though the fact was really far otherwise. And indeed by thus consenting to the introduction of feudal tenures, our English ancestors probably meant no more than to put the kingdom in a state of defence by establishing a military system; and to oblige themselves (in respect of their lands) to maintain the king’s title and territories, with equal vigour and fealty, *as if* they had received their lands from his bounty upon these express conditions, as pure, proper, beneficiary feudatories. But, whatever their meaning was, the Norman interpreters, skilled in all the niceties of the feudal constitutions, and well understanding the import and extent of the feudal terms, gave a very different construction to this proceeding; and thereupon took a handle to introduce not only the rigorous doctrines which prevailed in the duchy of Normandy, but also such fruits and dependencies, such hardships and services, as were never known to other nations; as if the English had in fact, as well as theory, owed every thing they had to the bounty of their sovereign lord.

‘Our ancestors therefore, who were by no means beneficiaries, but had barely consented to this fiction of tenure from the crown, as the basis of a military discipline, with reason looked upon these deductions as grievous impositions, and arbitrary conclu-

conclusions from principles that, as to them, had no foundation in truth. However, this king, and his son William Rufus, kept up with a high hand all the rigours of the feudal doctrines: but their successor, Henry I. found it expedient, when he set up his pretensions to the crown, to promise a restitution of the laws of king Edward the Confessor, or antient Saxon system; and accordingly, in the first year of his reign, granted a charter, whereby he gave up the greater grievances, but still reserved the fiction of feudal tenure, for the same military purposes which engaged his father to introduce it. But this charter was gradually broke through, and the former grievances were revived and aggravated, by himself and succeeding princes; till in the reign of king John they became so intolerable, that they occasioned his barons, or principal feudatories, to rise up in arms against him: which at length produced the famous great charter at Running-mead, which, with some alterations, was confirmed by his son Henry III. And, though it's immunities (especially as altered on it's last edition by his son) are very greatly short of those granted by Henry I. it was justly esteemed at the time a vast acquisition to English liberty. Indeed, by the farther alteration of tenures that has since happened, many of these immunities may now appear, to a common observer, of much less consequence than they really were when granted: but this, properly considered, will shew, not that the acquisitions under John were small, but that those under Charles were greater. And from hence also arises another inference; that the liberties of Englishmen are not (as some arbitrary writers would represent them) mere infringements of the king's prerogative, extorted from our princes by taking advantage of their weakness; but a restoration of that antient constitution, of which our ancestors had been defrauded by the art and finess of the Norman lawyers, rather than deprived by the force of the Norman arms.'

With all deference to Mr. Blackstone's learning, we apprehend, this is not a full state of the introduction of English feudal tenures, nor do we think they rested in reality on mere fiction. We should multiply unnecessary quotations should we attempt to prove, that the principle of the king being "the universal lord and original proprietor of all the lands in his kingdom," was so far from being a mere fiction, that it was the capital *pactum conventum* of the Norman government. It was the foundation of the bargain which William the Conqueror made with the Norman, Breton, and other lords, who attended him to England: and it would, perhaps, be very difficult for the author to prove that any of the Saxon modes of holding estates actually subsisted after the Conquest. This, however, is a con-

controvery of so long a standing, that we must refer our readers to the histories of Brady and Tyrrel for farther information. Is Mr. Blackstone certain that there was any difference in the charter confirmed by Henry III. and that granted in the Vale of Secret Consultation, (for so the word Runnymede signifies) by his father John? Matthew Paris seems to be of a different opinion *, and yet it must be owned, that the great clause of resistance is not to be found in Henry the Third's charter. Churchmen and lawyers may account for the omission.

The fifth chapter of this work treats of the antient English tenures.

* Relief, *relevium*, was before mentioned as incident to every feudal tenure, by way of fine or composition with the lord for taking up the estate, which was lapsed or fallen in by the death of the last tenant. But, though reliefs had their original while feuds were only life estates, yet they continued after feuds became hereditary; and were therefore looked upon, very justly, as one of the greatest grievances of tenure: especially when, at the first, they were merely arbitrary and at the will of the lord; so that, if he pleased to demand an exorbitant relief, it was in effect to disinherit the heir. The English ill brooked this consequence of their new adopted policy, and therefore William the Conqueror by his laws *assartained* the relief, by directing (in imitation of the Danish heriots) that a certain quantity of arms and habiliments of war, should be paid by the vassals, barons, and vavaiors respectively; and, if the latter had no arms, they should pay 100 s. William Rufus broke through this composition, and again demanded arbitrary uncertain relief, as due by the feudal laws; thereby in effect obliging every heir to new purchase or *reacum* his land: but his brother Henry I. by the charter before mentioned restored his father's law; and ordained, that the relief to be paid should be according to the law so established, and not an arbitrary redemption. But afterwards, when, by an ordinance in 2 Hen. II. called the

* Magnates igitur præmuniri, cautè fecerunt portus maris communiri. Parlamento autem incipiente, soli dabatur magnatum propositum, & consilium immutabile, exigendo constantissimè, ut dominus rex chartam libertatem *Angliæ*, quam *Johannes* rex pater suis *Anglis* confecit, & confectam concessit, quamque idem *Johannes* tenere juravit; fideliter teneat & conservet; quamque idem *Rex Henricus* multoties concesserat, & tenere juraverat, ejusque in fractores ab omnibus *Angliæ* episcopis in præsentia sua & totius baronagii, horribiliter fecit excommunicari, & ipse unus fuerat excommunicantium. Vide *Matth. Paris, Hist. Ang.* p. 653.

use of arms, it was provided that every man's armour should descend to his heir, for defence of the realm; and it thereby became impracticable to pay these acknowledgments in arms, according to the laws of the Conqueror, the composition was universally accepted of 100*l.* for every knight's fee; as we find it ever after established. But it must be remembered, that this relief was only then payable, if the heir at the death of his ancestor had attained his full age of one and twenty years.'

[*To be continued.*]

II *London and Westminster Improved, illustrated by Plans. To which is prefixed, a Discourse on Publick Magnificence; with Observations on the State of Arts and Artists in this Kingdom, wherein the Study of the Polite Arts is recommended as necessary to a liberal Education: Concluded by some Proposals relative to Places not laid down in the Plans.* By John Gwynn. 4*to.* Pr. 9*s.* Doddsley.

THIS book, notwithstanding the many excellent hints, improvements, and observations, it contains, resembles what card-players call a Fool's Paradise (for so they term a good hand when it is misdealt). Before Mr Gwynn's noble plans can be carried into execution, an ædilitia power must be established in Great-Britain, the non-existence of which is owing to the tenderness of our laws and government for private property. That some authority of this kind formerly was practised here, is plain from our records, particularly some of James I. published by Mr. Rymer, relating to the uniformity and beauty of Guildhall square, which we suppose does not now exist.

From Mr. Gwynn's preface we perceive that he took the hint of this work from Sir Christopher Wren's plan for rebuilding the city of London after the fire in 1666, which our author published with some observations in 1749, when he seems to have been of opinion, that the execution of his schemes were practicable; 'by which means, says he, not only the value of private property would be considerably increased, but these improvements become conducive to health as well as publick convenience.' In all the subsequent part of this preface, Mr. Gwynne writes with the laudable spirit of an artist, zealous for the honour of his profession and the credit of his country; and we most sincerely wish, that his improvements were as practicable in the execution as they are plausible in his designs. In the conclusion, he very generously says, that 'if among the number of improvements proposed, any one of them should be judged worthy of being put into execution, it will in some measure

measure recompense the trouble and fatigue the author has undergone in the prosecution of this work; and he will think himself sufficiently repaid in finding that he has not been labouring in vain, or given an erroneous opinion of what he thinks might or ought to have been done.'

After a very proper introduction, Mr. Gwynn proceeds to his discourse on public magnificence, which he proves to conduce to public utility. The reader may form some idea of our author's manner from the following quotation.

'The plan of London in its present state will upon inspection appear, to very moderate judges, to be as injudicious a disposition as can possibly be conceived for a city of trade and commerce situated on the borders of so noble a river as the Thames; the wharfs and quays on its banks are despicable and inconvenient beyond conception, and it is utterly impossible that a worse use could have been made of so beneficial as well as ornamental a part of this city. But allowing in this case that private property, the convenience of individuals, and above all the perplexing irregularities of the buildings which disgrace its borders, were obstacles which are insurmountable, and which must remain without remedy, surely the case is widely different in respect to that part of the town about Grosvenor-Square and Mary le-Bone. No such difficulties presented themselves in that quarter, and it is certain if a well regulated plan had been consulted, so noble a spot might have been made ornamental at least, and instead of heaping absurdity upon absurdity have produced elegance and convenience in the room of reproach and contempt. Why so wretched an use has been made of so valuable and desirable an opportunity of displaying taste and elegance in this part of the town is a question that very probably would puzzle the builders themselves to answer.

'The true reason then is, that this profusion of deformity has been obtruded upon the publick solely for want of a general well regulated limited plan, the execution of which should have been enforced by commissioners appointed by authority, men of sound judgment, taste and activity; had that happily been the case, all the glaring absurdities which are perpetually staring in the faces, and insulting the understandings of persons of sense and taste, would never have had existence. But private property and pitiful mean undertakings, suited to the capacities of the projectors, have taken place of that regularity and elegance which a general plan would have produced, and nothing seems to have been considered but the interest of a few tasteless builders, who have entered into a combination with no other views than fleecing the publick, and of extending and distorting the town till they have rendered it completely

pleatly ridiculous. But even in point of interest these very builders are deceiving themselves, for wherever any one or more of them have contrived a narrow street, lane, or alley, though the houses may let well for the present, yet they may be assured that as the rage for building increases, whenever a more spacious avenue is built, those ill contrived things will be deserted, and the inhabitants flock to places where they can breathe freely and better enjoy the conveniencies of life.

‘ If it has with any degree of truth been said that the plan of the city, as it now stands, is inconvenient, inelegant, and without the least pretension to magnificence or grandeur, it may with equal truth and propriety be said, that by far the greatest part of the additional buildings which have been erected within these last twenty years, in the places before-mentioned, are not a jot behind hand with the city in point of deformity, with this additional aggravation, that the builders had it in their power to have made the city appear infinitely more despicable than it does, by opposing order and elegance to confusion and absurdity.’

After this, our author reviews the public buildings, and their dispositions, in a manner which proves at once his good taste and sound judgment; and confirms our opinion, that the additional power is wanting. However, it must still be confessed, that though works of public magnificence and elegance are very desirable, yet the want of them is a far less evil than the smallest encroachment upon private property even by parliament itself. Gentlemen who are practically conversant in forming new streets, must be sensible of the vast difficulties which attend them. When a person refuses to accept of a proffered equivalent for his property, the parliament has never been known to deprive him of the benefit of a jury, which was the case of all the new erections in the city of Westminster. But even this method, though seemingly fair and equitable, was often attended with the most shocking hardships, because a jury could judge only of the value of the erection which was to be pulled down, or the ground that was to be altered, without making any, or, at least, a proper allowance for what was far more valuable to the possessor, the convenience of his situation, the loss of his trade, and many other disagreeable circumstances that attend his removal into, what we may call, a new world. In this single consideration, we apprehend, lies the great objection to the improvements our author has proposed; for we readily agree with him, ‘ that a good regular plan is less expensive than a bad irregular one.’ These are considerations which will for ever clash with the proposed improvements; and artists are too apt to draw comparisons between those erected in countries and cities where private

vate property gives way to public elegance, and a nation where, like our own, it is the corner-stone of government. It is by this security that the subjects of England are at present enabled to carry into execution the great plans proposed by this author, in disdain of the splendid slavery of Rome and Paris, and other seats of arbitrary power.

Having said thus much, we cannot help wishing that a greater attention had been paid to that system of elegance, magnificence, and convenience, recommended by Mr. Gwynn in situations where private property could not be injured. Something of that kind, we have been informed, was planned out in the buildings towards the north-west of Westminster; and it cannot be denied, that it has had an advantageous effect in several streets; while in others, it has been defeated by overgrown fortunes, a wretched taste, and, what is more common than all, a capricious ill-nature, obstinacy, and avarice.

In Mr. Gwynn's observations on the state of arts and artists in Great Britain, he says, that painting, after queen Elizabeth's time, grew more faint, or rather was totally extinguished in the reign of James I. Some readers may, perhaps, think this is scarcely doing justice to that prince, who patronized Rubens, to whom Vandyke owed so much. Ought not our author to have mentioned the earl of Arundel, who flourished in the same reign, who was the English Lorenzo de Medicis, and the greatest patron of the arts, particularly painting, in his age? Mr. Gwynn next traces the state of arts in Great Britain down to the year 1765, when the Society of Artists received their charter. Many sound divines, and men of very moderate principles, both in church and state, may perhaps object to the warm encomiums this gentleman has bestowed so liberally upon painting historical subjects in protestant churches. Could not the histories of Rome and Athens have furnished him with porticos and public places erected by authority for the display of painting and sculpture; would not the indiscriminate introduction of them into our places of worship be too dangerous a stumbling-block to many well disposed minds? But, to come nearer to our author's purpose. 'If (says he) this miserable mean-spirited prejudice was once overcome, England might in time, in its churches and painters, vie even with Rome itself' Though we entertain as high an opinion as Mr. Gwynn of some historical productions by English painters, yet they are so few, that we are afraid the rivalry he mentions of England with Italy could not take place, at least, in our time.

From painting our author proceeds to sculpture, where we meet with the following curious particulars.

‘The figure of king John on his tomb, in the cathedral of Worcester, is the oldest work of statuary that we can depend upon, and probably is the work of Peter Cavalini.

‘Henry III. was the first royal patron of the arts in England, he employed the above-mentioned Peter Cavalini, a Roman sculptor, recommended to him by Ware the abbot of Westminster; this artist executed, at the king's charge, the tomb of Edward the Confessor, a most expensive work; and after Henry's decease, that monarch's monument in the same stile, upon which lies the first brazen figure made in this country. The four remaining statues on the north side, next the west end of the abbey, are probably the works of this artist.

‘There is a great chasm in the history of sculpture, between this reign and that of Edward the Fourth. The continued struggles between the clergy, the pope, the barons, and the kings, and the civil wars of the houses of York and Lancaster, were inauspicious to the polite and liberal arts; and nothing more is recorded of sculpture in this reign, than that a magnificent altar-piece was erected at Bristol, by Cummings a sculptor, representing the resurrection of Christ.

‘The great expence of a monument erected for the Earl of Warwick, is dated between Henry the Sixth, and the king above-mentioned. Till the reign of Henry the Eighth, we have no accounts of any work of consequence in this art; the execution of his father's tomb demanded assistance from those countries where the sciences were in a more flourishing state; Torregiano, a Florentine sculptor, who had resided here some years, was dispatched to the place of his nativity, to engage some eminent artists to his assistance. Cellini and others accompanied him, and they executed that great work, and several other monuments in this kingdom, with reputation; this Torregiano was a man of genius, and was extremely jealous of the fame of Michael Angelo, with whom he was contemporary.

‘Cardinal Wolfey, beginning to execute his own monument in his life-time at Windsor, invited Benedetto, a Florentine, into this country, whom he gratified very nobly and liberally; upon the cardinal's disgrace, the king seized the unfinished work, and employing the same artist to compleat it, intended to be buried in that place; but numberless accidents intervening prevented his design, and his successors neglecting it, it remains a ruin to this day, and is at present a workshop for the masons at the castle.

‘In the reign of queen Elizabeth, nothing more is recorded than the monument of the Earl of Suffolk, erected in Suffolk, which is still extant, (and was the work of Stephens, who was also

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also a painter and a medalist;) Dr. Caius's tomb at Cambridge, some others of less note, the queen's own monument, which is very magnificently executed in the style of that age, and that of Mary queen of Scotland; the two last were set up at the charge of James the First.

'Sculpture made a surprising effort in the reign of king James, in the person of Nicholas Stone, he was in great esteem, and his works very numerous: some statues in the Royal Exchange, Spencer's, and other tombs in Westminster-Abbey, and monuments for almost all the great families in England, are proofs of the abilities and also of the encouragement bestowed on this artist.

'Some sculptors of eminence flourished in the reign of Charles the First, (that great admirer of the arts) among whom the most esteemed was Le Soeur, disciple of John de Boulogne; the brass statue of the earl of Pembroke at Oxford, and the equestrian figure at Charing-Cross, are sufficient proofs of his extensive genius and masterly execution.

'The protectorship of Cromwell was no favourable æra for the arts, fanaticism beheld them as the vehicles of idolatry, and therefore destroyed those few precious memorials, which the enthusiastic zeal of the reformers had suffered to remain. Statuary was an absolute breach of the divine ordinances to sectaries whose understandings were confined, whose ideas were gloomy, and whose proceedings were illiberal; no wonder then that the sciences were almost annihilated under such a persecution.

'The restoration of Charles the Second presaged a happy reverse to the former period, The king had learned to draw, had some knowledge of mechanics, and was fond of ship-building; his courtiers too professed the learned sciences, as well as the liberal arts, and the spirit of encouragement seemed daily increasing. Under such advantages sculpture shone with unexpected lustre, Cibber appeared without a rival, in that excellent bas-relief on the monumental column, and the two figures which describe the different effects of madness on the gate at Bedlam: and Gibbons, the admired Gibbons! the touches of whose chisel are inconceivably delicate, arose the wonder of an admiring people; his productions of the vegetable and animal creation are above description. St. Paul's, Windsor, Petworth, Chatworth, and the whole united kingdom, conspire to make his character equal to any age or country, and the statue of James the Second in Privy-Garden, may rank with the productions of the Roman school.

'The reign of James the Second produced one statuary, called Quellin, whose work, the only piece which can with certainty be

be ascribed to him, is the monument of Mr. Thynne, at Westminster-Abbey. The crying boy in this performance is much admired.

‘ In the reign of king William John Bushnell flourished, he had travelled to Italy, and executed a magnificent monument at Venice : his works on his return to England, were Charles the First and Second, on the front of the Royal-Exchange, and the statues on Temple-Bar, Cowley’s monument at Westminster, and others in different counties, which are all marks of his great proficiency in this art ; he was an humourist in his disposition, for having agreed to furnish the remaining statues in the Exchange, he was disgusted with his employers and never completed them :

‘ Francis Bird lived in the reign of queen Anne, he had studied his profession in Flanders and Rome, he worked under Gibbons and Cibber, and notwithstanding such advantages, the monuments at Westminster, that bear his name, and the figures at St. Paul’s, are a melancholy instance of the truth of a French author’s remark ; “ *A legard de la sculpture,*” says he, “ *le marbre gemit pour ainsi dire sous de ciseaux aussi peu habiles, que ceux qui ont executé le group de le Reinne Anne, placé devant l’Eglise de St. Paul, & le tombeaux de l’Abbaye de Westminster.*” Yet Busby’s monument has merit, and we owe him some regard for bringing to light one of the ablest sculptors of this age.’

Mr. Gwynn is no great friend to the present state of architecture in England, as practised by underlings, and workmen of almost every denomination. He gives us a deduction of the progress of the art, but from such lame materials, through the carelessness of former times, that he acknowledges his ignorance of the names of the artists who in the time of Edward the Third designed York minster and the cathedral at Ely. Our author expresses a becoming concern for the memory of Inigo Jones ; he ought, however, to have observed, that he was brought over from Denmark to Great Britain by James the First, who patronized and employed him, though perhaps not with equal advantages as he enjoyed under his son and successor Charles the first. Mr. Gwynn is equally just to the reputation of Sir Christopher Wren, ‘ who (he says) was unquestionably the greatest geometrical and mathematical architect that ever existed ;’ and whom he considers as a more inventive, though less elegant architect than Inigo Jones. We are sorry our limits will not permit us to transcribe this ingenious gentleman’s judicious observations on St. Paul’s church, ‘ which (he says) is the principal work of Sir Christopher, and undoubtedly the only work of the same magnitude that ever was completed by one man.’

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Our author prefers it in some respects to St. Peter's at Rome ; but we must refer our reader to his performance for farther criticisms on those two celebrated edifices. After mentioning Talman, who built Chatsworth house, and other architects who lived in king William's time, he proceeds to Sir John Vanbrugh, who (he say-) as an architect was a romantic castle builder : ' Yet, continues he, it cannot be denied, that his ideas were great and noble, and he perfectly understood that subordination of parts so very necessary in the construction of great buildings, though, at the same time, he was entirely deficient in point of elegance and decorum ; an evident proof of which he has given in the palace of Elenheim, which on account of this very subordination, its quantity and variety of parts never fails to strike us with the idea of a grandeur and magnificence rarely to be found in any other building, notwithstanding which this very structure has, from the deficiencies before-mentioned, undergone the most severe censure, and been universally condemned, because it is not in the common stile of building, and perhaps because it was built by Sir John Vanbrugh.'

After both praising and criticising Mr. Gibbs as an architect, our author pays a just tribute to the memory of the late earl of Burlington ; ' who, says he, was not only the Mecenas of architecture, but was himself a great architect ; he not only protected and encouraged the most ingenious men of this profession, but condescended to put in practice the great taste and knowledge he possessed in so eminent a degree.'

In treating of Engraving *, Mr. Gwynn very justly observes, that Mr. W. has ' omitted to do that justice to several English artists in this branch which they deserve, and which he certainly would have done had it not been owing to want of better information.' Our author agrees with us † as to the great merits Du Guernier, to whom Mr. W. has not done justice ; and our readers will be highly entertained with the remaining part of this division of his performance, though our limits will not admit of farther quotations.

Mr. Gwynn next proceeds to an explanation of four elegant plates with which he has enriched his work, and in which he has delineated the several alterations and improvements he proposes. The vast variety he introduces renders it impracticable for us to describe the particulars ; nor do we think that twenty millions sterling, even under an arbitrary government, would be sufficient to complete his plans. It must, however, be acknowledged, that he discovers great abilities in his profession, that his ideas are noble, his designs full of invention, and his

* See Crit. Rev. Vol. xvii. p. 122, & seq. † Ibid. p. 127.

observations just, though bold. To conclude, we heartily wish the author may reap a benefit from some of his plans adequate to his genius, and which may, in some measure, indemnify him for all the pains and expence he has employed for the public utility.

III. *A Rationale of the literal Doctrine of Original Sin; or, a Vindication of God's permitting the Fall of Adam, and the subsequent Corruption of our human Nature. Leading to a brief View and Defence of the grand Scheme of Redemption, placed in a new Light; and built on a rational Exposition of the principal Parables, and many other important Passages of Scripture, that have been hitherto much misunderstood. Occasioned, at first, by some of Dr. Middleton's Writings. By James Bate, M. A. Rector of Deptford. 8vo. Pr. 7s. Doddsley.*

THIS work is an enlargement of a small tract, which was occasioned by some of Dr. Middleton's writings, and published in the year 1752, under the title of, *An Essay towards a Rationale of the literal Doctrine of Original Sin.* The author alleges, with what equity we leave the reader to judge, that few writers have lately appeared, who have been more willing to do justice to any objection against Christianity than Dr. Middleton. Yet here, he thinks, his objections are not 'put strong enough;' and therefore, to lend the adversary a friendly lift upon this urgent occasion, he endeavours to do ample justice to such objections as either have been, or, as far as he can see, may yet be started against the reasonableness of the literal scripture doctrine of the fall of Adam, and the subsequent corruption of the human race; after which he proceeds to give, what he thinks may be called, an absolute *rationale* of this remarkable dispensation.

In the execution of his design he does not attempt to explain all the circumstances of the Fall, as they are recorded by Moses, but refers his readers to a sermon upon that subject, by archbishop King, which, he tells us, is a most excellent and truly rational comment on every branch of this important narration, and confines himself to what he calls the grand difficulty of all, viz. "Why should God suffer so great an evil as the fall of Adam, and the subsequent corruption of our nature, when he could have easily prevented it?"

In order to bring this enquiry to a satisfactory issue, he endeavours to shew, first, that the Fall was not an event unexpectedly occasioned by the artifice of the Devil, but foreseen and predetermined in the councils of heaven; and secondly, that it is agree-

able to the wisdom, goodness, and justice of the Supreme Being, to permit the existence of evil agents.

This principle he applies to the case of the fallen angels, and endeavours to vindicate the Scripture account of their strange revolt, and incurable madness, by evincing the natural effects of pride, and the influence of moral habits.

He then proceeds to consider the nature of that state into which mankind, at the instigation of the devil, were permitted to fall. And this, he thinks, appears to be nothing more than such a probationary state, as must be of the utmost use to creatures of our rank in the scale of beings.

The true nature of rational happiness is the subject of his next enquiry. And here, he tells us, that the necessary foundation of happiness is an absolute *freedom of will*.

He comes now to the principal point in view, which is to prove, that God's permitting the fall of Adam, and the subsequent depravity and corruption of the human race, was so far from being an act of cruelty, weakness, or injustice, that it was a glorious instance of God's wisdom and goodness, and an event wisely calculated to promote, enhance, and immortalize, the true and ultimate happiness of our nature.

As we must to all eternity be liable to *fall* in consequence of our freedom, no method, he thinks, could have been conceived more wisely adapted to prevent our falling hereafter, than our having had here, in this mortal state, a *specimen* and *foretaste* of the miserable, but sure and certain consequences of sin and disobedience. He is of opinion, that it is impossible, if not for all creatures in general, yet for all creatures of our rank, either rightly to estimate the malignity of any evil without an experimental sense and feeling of it; or to gain a just notion of the real value of any good we possess, till we have either known the want of it, or had a taste of the opposite evil.

All the advantages, says he, to be reaped from an experimental comparison of good and evil, pleasure and pain, conformity to God's will, and rebellion against it, had been entirely lost to us hereafter, if God's permission of the fall of Adam, and the subsequent corruption of our human nature, had not thrown us into our present state of probation. Without it our minds had been a mere *charte blanche* hereafter, divested of all real dread and just abhorrence of evil, having never felt it. Good we might have tasted, or rather have been surrounded with, but we could never have thoroughly enjoyed it, for want of having a right notion of its value; either from a taste of the opposite evil, or from a temporary privation of the good itself.—In a word, 'had we gone out of the world, in such a state as we must have been in, without the fall of Adam, and
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its natural consequence—the introduction of a probationary state; we had been as unexperienced, ignorant, raw, and insipid animals, as any in it. We had been ignorant of the high and noble qualities, gifts, and endowments of our own souls; which had lain hid, like ore in an untried mine;—strangers to most of the principal attributes of God; and of course liable hereafter to surrender up our innocence (without remedy) to the first temptation perhaps, that had befallen us, either from within or from without. And even had we stood firm, we could never have been (naturally) so fit and proper subjects of those high degrees of refined happiness in heaven, as we now are according to the present scheme of Providence. On all which accounts, it may be safely concluded, that the fall of Adam, was, in effect, the rise and exaltation of his posterity; and has introduced into the world infinitely more good than evil; however irksome the concomitant evils may be to us at present. For though the evils which we now feel, may sometimes make us wish, perhaps, that things had been otherwise constituted than they are; just as a sick man may wish his physic had been a little more palatable; yet, upon a calm review of the whole, we shall see reason enough to conclude—that in the great and general plan of Providence, *THAT WHICH IS, IS BEST.*⁷

If, however, our present state of probation answers these wise and good purposes, it may be asked, why were we not created into it at first?

Our author replies, that the method proposed in this objection would have been making God, not so much the bare permitter, as the author of sin; that it would have prevented us from being apprized of the malice and subtilty of our spiritual foe; that it would have diminished the merit of our Saviour's sufferings, and the motives of gratitude for our redemption; and that it would have been impossible to cure our depravity, if it had been originally implanted in the soul by the author of our being.

It is farther objected, that the natural evils, which are supposed to be the consequences of the Fall, evidently result from a prior disposition of things.

Mr. Bate answers: The Creator, clearly foreseeing all that was to happen, did, no doubt, originally adapt the new-formed earth to all that he foresaw would happen.

He goes on, and removes several other objections against the scheme he proposes; and one in particular, founded on some of our Saviour's parables, which seems to be contrary to what he has advanced concerning the force of moral habits; for in the parable of the *labourers*, and that of the *prodigal*, no regard seems to be paid to any thing but their *final* repentance.

It is generally supposed, that the main drift of the parables is to inculcate morality or a holy life ; but our author maintains, that in most instances this is a great mistake. The two parables abovementioned have, he says, quite another sense ; they are not moral discourses, but *prophecies*, which foretel the different reception of the gospel among Jews and Gentiles. In the parable of the *prodigal*, the elder brother, according to his interpretation, denotes the Jew ; the younger, the Gentile. The *portion of goods*, allotted to the younger, is, that share of divine knowledge which the Gentile had received by tradition ; the *famine* is a want of God's word ; the *food of swine* is idolatry ; and the kind reception which the prodigal met with at his father's house, signifies the admission of the Gentile world into the church of Christ.

The author proceeds to explain several others, which, he says, have been wretchedly misinterpreted, mangled, and perverted from their original scope and intention.

The parable of *the rich man* and *the beggar*, is generally taken for a moral discourse against luxury and intemperance. ' To be sure, says Mr. Bate, intemperance is a very bad thing, and we learn as much from sundry texts of Scripture. But I'll venture to say, that we learn it from no part of this parable. For, it no where appears from the parable itself, whatever it may from the vulgar interpretation of it,—either that the rich man was damned, only for eating his victuals in a cleanly manner, and for keeping a plentiful table : (a sentence he had much better deserved, if he had not done so) nor does it appear from thence, that the beggar was carried to heaven, only for being lousy and scabby. A situation which is usually fitter to intitle a man to the tender embraces of a cat-of-nine-tails, than to a place in Abraham's bosom. No. All we read in the Parable, is, that the one went into a state of misery, but we are not told why ; nor are we told why the other went into a state of happiness, but only that he did so. Alas, both the merits of the one, and the demerits of the other, were of quite another nature than is generally supposed : and if we would fully comprehend the true and only scope of the parable, we must proceed upon the foregoing plan.'

' We will suppose, then, *the rich man who fared so sumptuously*, to be the Jew ; so amply enriched with the heavenly treasure of divine revelation. *The poor beggar, who lay at his gate*, in so miserable a plight, was the poor Gentile ; now reduced to the last degree of want, in regard to religious knowledge. *The crumbs which fell from the rich man's table*, and which the beggar was so desirous of picking up, were such fragments of patriarchal and Jewish tradition, as their travelling philosophers were able to pick up, with their utmost

utmost care and diligence. And those philosophers were also the *dogs that licked the sores* of heathenism, and endeavoured to supply the want of divine revelation, by such schemes and hypotheses concerning the nature of the gods, and the obligation of moral duties, as (due allowance made for their ignorance and human frailties) did no small honour to human nature, and yet thereby plainly shewed, how little a way unassisted reason could go, without some supernatural help: as one of the wisest of them frankly confessed. About one and the same time, *the beggar dies, and is carried by the angels, i. e. (God's spiritual messengers to mankind) into Abraham's bosom*; that is, —he is engrafted into the church of God. *And the rich man also dies and is buried.* He dies what we call a political death. His dispensation ceases. He is rejected from being any longer the peculiar Son of God. The people whom he parabolically represents, are miserably destroyed by the Romans, and the wretched remains of them driven into exile over the face of the earth: mere vagabonds, with a kind of a mark set upon them, like Cain their prototype, for a like crime; and which mark may perhaps be—their adherence to the law. Whereby it comes amazingly to pass, that these people, though dispersed, yet still dwell alone and separate; *not being reckoned among the nations*, as Balaam foretold. The rich man being reduced to this state of misery, complains bitterly of his hard fate; but is told by Abraham, that he slipped his opportunity, while Lazarus laid hold on his, and now receives the comfort of it. The Jew complains of the want of more evidence, to convince his countrymen, the five brethren: and would fain have Lazarus sent from the dead to convert them. But Abraham tells him, that *if their own Scriptures cannot convince them of their error, neither would they be persuaded though one rose from the dead.* And exactly so it proved in the event. For, this parable was delivered towards the end of the third year of our Lord's ministry; and in the fourth, or following year of it, the words put into the mouth of Abraham, as the conclusion of the parable, are most literally verified, by our Lord's raising another Lazarus from the dead. And we may presume, that the beggar had the fictitious name of Lazarus given him in the parable, not without some reason: since the supposed request of the rich man, was fully answered, by our Lord's raising another, and a real Lazarus, from the dead. But what was the consequence? Did this NOTORIOUS miracle convince the rich man's brethren? No, truly. His visit to them from the dead, was so far from convincing them, that they actually *consulted together, that they might put Lazarus also to death; because that by reason of*

him, many of the Jews went away, and believed on Jesus*. So much for the true sense of this parable. But I have not done yet. For,

'Tis further remarkable, that the three verses in the xvith of St. Luke [the 16th, 17th, and 18th] which connect this parable with the foregoing one of the unjust steward, are a kind of a key to the whole, and a strong confirmation of the foregoing interpretation. Ver. 16. *The law and the prophets were until John*: says our Lord. That is, the Mosaic oeconomy ended, and the Christian dispensation commenced, at the time when our Lord was inaugurated into his ministerial office, by St. John Baptist. For *since that time*, or from that time forwards, *the kingdom of God, or Christianity, is preached*; a dispensation under which every man (or men of every nation) presseth into it, by a ready submission and conversion: Christianity not being confined like the Jewish dispensation to one peculiar people only. Ver 17. *And it is easier for heaven and earth to pass, than one tittle of the law to fail*. As much as to say, that God's final end and aim, in giving the law, was to make it wholly subservient to this last dispensation of his will to mankind. And that therefore the law was not so properly abrogated, as fulfilled in the Christian scheme. Then follows ver. 18, a text which has been so miserably murdered and mis-

* 'As I have here confined the sense of the parable wholly to the state of the Jew and Gentile, here in this life, I am sensible that this interpretation must give offence to many; since most undoubtedly, the machinery of the parable is visibly adapted to vulgar apprehensions concerning the future state. But then, this is, at bottom, no more than a prejudice received in our infant days; when we used to admire the pretty pictures of Abraham and Lazarus, sitting together, perched upon the top of a cloud; with the rich man sprawling in a great fire below. For in reality, according to the rules of parable language, the being carried into Abraham's bosom, is no more than the being engrained into the true church, according to the plain and obvious sense of Matthew iii. 9. And accordingly the parable no where says, that Lazarus was carried into heaven, —but into Abraham's bosom, as before interpreted. Nay, had the parable expressly said he was carried into heaven. little would have been gained: since the profession of Christianity here upon earth, is called in Scripture — *the kingdom of heaven*; as being the commencement of that state of happiness, which though it begins here, will not be compleated till hereafter; or rather will never be compleated at all, but be growing and increasing to all eternity.'

interpreted

interpreted by all our commentators; who make him *who spake as never man spake*, to fly out all on a sudden into an impertinent digression concerning adultery. A topic that has just nothing at all to do, with either what goes before, or what follows after. But, 'twas enough for our sagacious commentators, that there they saw the word adultery, whatever became of the thing itself. The words are,—*whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband, committeth adultery.* A very little aid, borrowed from prophetic language, will shew this text to be a close connection of our Lord's argument. For that man is guilty of adultery, in a spiritual sense, who puts away the true religion (his spiritual spouse) to marry another, or to wed himself to a false religion. Hence come the expressions so frequent in the Old Testament, of *going & whoring after idols*,—*after mens own inventions*,—*of committing fornication with idols*, &c. &c. And this was precisely the case of those to whom our Saviour was then directing his discourse. For though those Jews were not, indeed, guilty of idolatry like their ancestors, they still lived in a state of spiritual adultery, by remaining pertinaciously wedded to the law of Moses, from which they had been legally divorced, ever since the Baptist had inaugurated our Lord into his ministerial office; seconded by that awful voice from heaven,—*This is my beloved Son, hear ye him*: Though the Jews thought they knew better, and would hear no body but Moses. Hence it is, that our Saviour calls those Jews—*a wicked and adulterous generation*. For whoever is acquainted with the state of the neighbouring nations in those days, will see no extraordinary reason, why the Jews should be so particularly singled out, for literal adultery, more than their heathen neighbours. No. Their crime, no doubt, was that of spiritual adultery.'

Having thus explained the three verses which connect the parable of the *Rich Man* and *Lazarus*, with that of the *Unjust Steward*, the author proceeds to interpret the latter upon the same principles. The *unjust steward*, he says, signifies the Jew; his lord's *debtors* are the Gentile nations; *mammon* is that share of divine revelation, which was committed to the Jewish steward, and upon the abrogation of the law, became the *mammon of unrighteousness*, or ceased to be any longer a means of justification; the *true riches* denote the Christian revelation; and the *everlasting habitation* is the church of Christ. The unjust steward after his exclusion, is represented as *unable to dig*, and yet *aspired to beg*.—'I stand astonished, says our author, when I consider how literally these two last clauses are, to this day,

condemned on that unhappy and discarded steward, the Jew! There he is, standing as a Jew *farmer*, or a Jew *beggar*, in any country, is he not?

Upon this plan Mr. Bate has paraphrased the whole parable; and thus, he says, ‘the fifteenth and sixteenth chapters of St. Luke appear to be one continued discourse, uniformly carried on, and wisely aiming at one great and important point, well worthy of the divine orator; since it was no less than a prophetic description of the intended scheme, the great and general scheme of the redemption of mankind; and a sketch of God’s manner of dealing with the whole human race, from the beginning to the end of time. We see here no rope of sand;—no unconnected, desultory, and sudden jumping from one thing to another, like the incoherent rant and rhapsody of a Methodist or a Quaker;—no skipping, God knows why, from the young spendthrift to the knavish attorney or steward;—and then to John Baptist;—next (by way of parenthesis) to adultery;—and so on to gluttony and luxury. No. We’ll allow that all these are bad enough; and richly deserve to be taken to task, in proper time and place; but then, here is neither time nor place for them: for we find nothing here, but one single and most closely reasoned point; and the whole of it so artfully cemented, rivetted, and mortised into one continued discourse, on the most important of all concerns; and such a discourse, as is truly worthy of him, who *spoke as never man spake*.’

This interpretation of the parables is followed by some observations on the nature of prophetic language, and illustrated by two remarkable passages in the book of Judges, in which this sagacious divine has discovered certain mysteries, which an ordinary reader would not expect.

Gideon’s fleece of ‘wool,’ was, he says, the true church, which at that time, was the Jewish or Mosaic. And rain or dew is a noted and frequent emblem of God’s word. At first, the fleece which was exposed all night upon the floor, (and which was open to the sky, according to the ancient and modern practice of the East, who thresh their corn *juxta diem*.) This fleece, in the morning, was full of dew, while all the rest of the country round about was dry; denoting that the chosen land alone, was, at that time, blessed with the profession of the true religion, while all the rest of the world were heathens, and destitute of it. Next night (to complete the similitude, between this miraculous event, and the grand scheme of redemption;) this fleece, at the request of Gideon, remained dry; while all the country round about was covered with dew. Just as the
Jews

Jews are now deprived of the dew of heavenly knowledge, while the converted Gentiles are so plentifully blessed with it. And as Gideon now commenced an inspired prophet, 'tis possible that the drift of the Mosaic law, and some general outlines of the Christian scheme, might have been communicated to him, to strengthen his faith: though Moses, for wise reasons, might omit to record it. And if so; this may account for Gideon's desiring (for his further assurance) this particular miracle of the fleece of wool.

In the same manner our author explains the story of the lamps concealed in pitchers, which, by their sudden glare at midnight, when the pitchers were broken, and the trumpets blown, put the Midianites into a panic, and occasioned the defeat of their whole army.

These Midianites, he supposes, are the emblems or representatives of heathenism; the lamps mean the light of the gospel; blowing the trumpets is preaching; and breaking the pitchers is striking off the veil of the Mosaic law. This, he says, is agreeable to the nature of prophetic language. But here we are rather inclined to admire his invention, than applaud his judgment; for in the same manner we would engage to make types and allegories of all the plain historical facts recorded in the Bible.

In the next chapter, the author exhibits a general view of the whole scheme of redemption, upon the foregoing plan; and observes, that from the fall of man, down to the present time, it ever has been, and from the present time, to the end of all time, it ever will be, the same uniform end of the Divine wisdom and goodness to draw good out of evil.

Under this head, speaking of the divine authority of Moses, the author explodes the scheme of the unbeliever by the following acute and sarcastic argument.

'Had all these things, says he, which are recorded in the Pentateuch been nothing more than romantic fictions and plain gasconades, could those Jews who went over Jordan with Joshua, ever have received that book for divine, which contained such a pack of stuff as they knew, by the evidence of their own senses, to be lies? Or can we suppose a whole numerous nation to be so besotted, as to receive a thing for true, which they knew to be false, and knowingly to transmit such an imposture down to their posterity; and to deceive their own flesh and blood so grossly? Or can we suppose that there was not one single soul among them all, weak enough to betray the plot to posterity, by some blunder and inadvertence; nor any one honest enough to undeceive posterity designedly?

‘Let us only make this our own case, and illustrate the thing by supposing a similar transaction to happen among ourselves here in England. Suppose Mr. Whitfield were, next Sunday, to tell his audience in the tabernacle,—that “they were all born, not in England, but in France: from out of which wicked country he himself had brought them, about forty years ago, all through the sea from Calais to Dover, by dividing the waters of the British channel, that they might walk over dry-shod. That he maintained all his friends, in a miraculous manner, during a hungry and thirsty march, all the way from Dover, through the county of Kent, as far as the foot of Shooters hill. From the top of which hill, he did, fairly, and in the sight of them all—in a most visible and tremendous manner, receive his divine commission, to vilify and scandalize the regular clergy of this land, and to talk nonsense at the tabernacle. And that in their march from thence to the meeting-house in Moorfields [the promised land of Methodism] he divided the river Thames for their passage: and because he that in those days, was chaplain at the Tower, was a carnal unregenerate wag, that broke jests upon him, he therefore shook down the Tower of London about his ears, only by singing a choice new hymn at it, as he went by, towards the Minories.” Now, though I well know, that the throat of a British infidel is so fearfully and wonderfully made, that it can either strain at a gnat, or upon occasion, swallow a camel; yet, I can never believe that a single soul of them will think otherwise, than that Mr Whitfield’s disciples, upon hearing such a discourse as this, would, instead of adoring him as a saint of prime magnitude, and a reformer of a most filthily corrupted church,—rather make a collection, at the tabernacle door, for his more cleanly and decent support in a man-of-house. And yet, these same unbelievers, who suppose Moses to have been an impostor, must believe this, and fifty times as much more, to have succeeded well with Moses; and to have been swallowed down, by the whole Jewish nation, without the least hoggle or contradiction. But what will an infidel *not* believe, rather than give up a point?’

In the remaining part of this work, the author corroborates his hypothesis by several passages of Scripture, particularly the 11th chapter of St. Paul’s epistle to the Romans; and concludes the whole with some general reflections.

IV. *The peculiar Doctrines of Revelation, relating to particular Sacrifices, Redemption by Christ, Faith in him, the Treatment of different moral Characters by the Deity under the several Dispensations of revealed Religion, &c. exhibited as they are taught in Holy Scripture; and the Rationale of them illustrated: In Two Essays. To which are subjoined two Dissertations, viz. 1. On the Office of Jesus Christ, as Mediator and Surety of the New Covenant. 2. On the Person of Jesus Christ. By James Richie, M. D. In Two Vols. 4to. Cadell.*

THE learned and laborious author of this work, in his first Essay, endeavours to shew, that the rectitude of divine moral government, in the treatment of persons of different moral characters, consists in the following particulars, viz. —In distributing to all the *unoffending* righteous, such reward as is proportionable to the respective measure of the obedience of each of them; and to all *impenitent* offenders, such punishment as is proportionable to the respective measures of their disobedience:—in subjecting all *penitent* sinners, not to the punishment of the impenitent, but to gentle and mild punishment, on account of the offensive part of their character, and bestowing, at the same time, reward on them, proportionable to the respective measures of their subsequent virtue and obedience:—in keeping persons of each of these three moral characters, as long as they retain them, under that particular treatment which is adapted to their respective characters:—and, lastly, in changing their treatment, when, and as often, as they change their moral characters.

These ways of dealing with mankind are, he thinks, perfectly congruous to their respective moral characters, and calculated to preserve a proper difference between the treatment of all moral characters which are essentially different: and they have, he says, such a direct natural tendency to promote obedience to the laws of the Deity, and the happiness of mankind, as no other assortment of rewards and punishments, or rules observed in the distribution of them, have, or can have. For these reasons, he concludes, they must not only be right ways, but the only proper and right ways, of dealing with them, under divine moral government.

As many objections may be made to the foregoing doctrine, our author endeavours to answer the most material.

To that which is indeed the strongest, and deduced from the appearance of contrary facts, he replies, ‘ Such is our ignorance of the real and true moral characters of men; of the end and intention of Providence in dispensing natural good and evil in particular cases, whether our own, or those of other people;

people ; and of the real effects which either the suffering of natural evil, or the enjoyment of natural good, may produce in certain circumstances ; that it is simply impossible for any mere man, upon any view that he can take of these external phenomena which appear in the present administration of Providence, to determine with any certainty, or even with any degree of probability, whether such a regular and uniform administration of rewards and punishments, as has been proved to be essential to the rectitude of divine moral government, doth, or doth not, take place in the present exercise of that government over mankind.—Concerning the end and intention, the use and consequences, and the true reasons of these external *phenomena*, in particular cases, we can make no right judgment ; and, therefore, can draw no solid conclusions from them, which may be depended on. All may be order and regularity, or all may be disorder and confusion, for any thing that can be determined to the contrary, on either side, from mere external appearances.'

In the second Essay, the author exhibits a view of the treatment which men have received from the Deity, in consequence of their behaviour, under the Adamical, the Patriarchal, the Mosaic, and the Christian dispensations ; and endeavours to shew, that it was, in all its parts, and in every respect, perfectly consistent with the rectitude of divine moral government.

While our first parents continued in a state of innocence, the treatment they received from the Deity was, he says, perfectly suitable to their unfulled character ; all was goodness, favour, and reward ; but upon their lapse, they were deprived of the happiness annexed to undefective obedience, and subjected to mortality, labour, pain, and death ; by which means a suitable difference was made between the moral treatment of a guilty race, and that of innocent and unoffending creatures, and the rectitude of the divine government preserved.

It is true, the whole posterity of Adam and Eve were involved in the same catastrophe with them ; but our author endeavours to remove this objection, by evincing, that the mortality of Adam's posterity was nothing but the necessary effect of a natural cause ; it being impossible, according to the natural course of things, that mortal parents should produce any other than a mortal race ; and in this light, he says, the mortality of Adam's posterity appears to be nothing more than a misfortune. In order to account for that internal disorder in the human frame, which has been the source of a general depravation of manners, he supposes that the bodies of our first parents, in passing from an immortal to a mortal state, must have

have undergone a very considerable change; that the original texture of the blood, and the tone of all the animal fibres, must have been greatly altered; and that, consequently, according to the laws of union, a correspondent change must have been produced in the tone and strength of the appetites and passions, by their being raised above, or depressed below the original right standard, and, of course, rendered either too strong, or too feeble and unweildy, for being easily guided and governed, in their exercise and motions, by moral motives, and the dictates of right reason. Besides, the very nature of the state, into which our first parents were brought by their lapse, might, he thinks, have a tendency to weaken the virtue of fallen man, to superinduce upon his mind a carnal and worldly temper, and gradually introduce those vices which at present overflow the whole earth.

The author, having evaded the force of these objections, proceeds to consider the particular moral treatment which penitent and impenitent sinners had from the Deity, under the patriarchal dispensation. For this end he observes, that the state to which mankind were now reduced was furnished with a sufficient fund of temporal evils and blessings for an equitable treatment of every individual

In the course of this disquisition, our author endeavours to prove, that the piacular sacrifices offered under this dispensation were *mulcts*, imposed on penitent sinners by the Deity for sin, and the culpable part of their moral character; and that the payment of these mulcts made a proper difference between their treatment, and that of the unoffending righteous.

There is no probability, he thinks, that sacrifices owed their origin to human invention; because, if they did, no account, he says, can be given either of the first rise, or the universal spread of this mode of worship, but what is shocking to reason and common sense; nor is it likely, that such a superstitious mode of worship would have been practised in places and ages so distant, by men of the most eminent piety; or, that the Deity would have *ordered* or *accepted* the performance of it, in any case, or upon any occasion whatsoever. Whereas, in his opinion, the other supposition dissipates all difficulties, and gives a satisfactory account of all facts and appearances.

That piacular sacrifices were instituted with a penal design, and exacted of penitent sinners as mulcts or fines for sins committed, is evident, he thinks, from the following reasons:

‘ 1st. ’Tis utterly improbable, that the intention of the institution of this mode of worship, under the Patriarchal dispensation of religion, was *ceremonial* or *ritual*. For at the time, when it must have been first instituted, that is, immediately,

or

or soon, after the lapse of Adam, the circumstances of mankind and of the world were such, as made it utterly improper and incongruous, to impose upon them any thing of a merely ritual or ceremonial nature in the worship of the Deity; especially, such a burthensome and expensive rite as was that of the oblation of *burnt-offerings*, whether of the animal kind or of the fruits of the earth. At that time, man was turned out of Paradise into a wild and uncultivated world, which he had to subdue, and where he could not procure the necessities of life, but by hard labour, and the sweat of his brows: and the difficulty of procuring these was rendered very great, by his being destitute of proper tools and instruments for agriculture, and his utter ignorance of the arts by which they were to be obtained. In such circumstances, therefore, as these, it is utterly improbable, that a good and merciful God would oblige man to spend his time, of which he had none to spare from other necessary affairs, in useless ceremonial worship. And much more improbable still is it, that he would oblige him to the performance of such burthensome and expensive ceremonial rites, as would considerably diminish those very acquisitions which he had made for his subsistence by hard labour. From the circumstances, therefore, of mankind and the world, at the time when *burnt-offerings* were first instituted, it appears to be altogether improbable, that these sacrifices were instituted with any ceremonial view: if so; there is reason to think, that they were instituted to subserve some wise and rational purpose of the Deity in the moral government of mankind; and were intended to be engines or instruments of government, and as such, to subserve an important and necessary end.

2dly. It is natural to think, that piacular sacrifices were instituted and enjoined with the same view, and for the same end, both under the Patriarchal and Mosaic dispensations of religion. But under the Mosaic dispensation of religion, 'tis manifest from the writings of Moses, and other parts of the Old Testament, that piacular sacrifices were instituted with a penal design, and exacted from penitent sinners as mulcts for sin and faultiness of moral character: and, therefore, it is natural to think, that piacular sacrifices were instituted and enjoined with the same penal intention under the Patriarchal dispensation of religion.—This argument, I am sensible, cannot be thought to be of any force, till it be proved, that, under the *law of Moses* piacular sacrifices were instituted for the penal purposes aforesaid. But, because it will be an argument of great force when this has been proved, (which I propose to do in its proper place) I judged it would neither be improper, nor foreign to my purpose, to mention it here.

3dly.

* 3dly. There were, under the Patriarchal dispensation of religion, offenders of the penitent character : and the end and rectitude of divine moral government would not have been secured, unless persons of this moral character, when discharged from the grievous punishment of the impenitent, had been subjected to a more mild penal treatment, to be continued as long as their moral character remained unchanged, and to be repeated *ex abundanti*, as often as any of them, after a relapse into sin and disobedience, became penitent for the sin committed. Without this, a due difference would not have been preserved between the divine treatment of moral characters essentially different ; nor, indeed, between the divine treatment of one penitent sinner and that of another penitent sinner : at the same time, the *motives* for bringing the impenitent to repentance, and restraining the penitent from relapsing into sin, would have been greatly weakened, if not quite enervated, as I have shewn elsewhere.—But now, if the piacular sacrifices, offered under the Patriarchal dispensation of religion, were not instituted with a penal design, and exacted from penitent sinners as *mults* for sin and faultiness of moral character ; there was nothing, under that dispensation of religion, to secure the end and rectitude of divine moral government, by such a penal treatment of penitent sinners as has been mentioned. And this, certainly, must incline any sober and thinking person to conclude, that those piacular sacrifices were instituted with a penal view, and were no other than the *mults* which, by divine appointment, were levied upon penitent sinners for their offences.

* 4thly. The piacular sacrifices, which were offered under the Patriarchal dispensation of religion, being all of the *burnt-offering* kind, were wholly consumed, and reduced to ashes, by *fire* : and this circumstance, in the oblation of them, renders it highly probable, that those sacrifices were instituted with a penal design. For upon the supposition, that they were instituted with this view, there was a plain and evident reason, why they should have been wholly consumed by *fire*, viz. to ascertain the *loss* and *damage* of the offerers. But, upon the supposition of the truth of any of the other notions of the nature and design of this species of sacrifice, which have been offered to the world, the circumstance mentioned, is either absurd, or wholly unaccountable : *e. g.* If (with the author of the *Essay on the Nature, Design, and Origin of Sacrifices*) we suppose, that piacular sacrifices were intended to be the *dapes*, or *epula*, of which God and the offerers were to *eat* together, 'tis plain that the total consumption of those sacrifices by *fire* would have been inconsistent with the very end and design of the institution

tion of them : Or, if we suppose with Dr. Taylor, that piacular sacrifices were symbols of penitent disposition and prayer ; 'tis evident, that no reason at all can be given of the total consumption of *burnt-offerings* by *fire*, but what is whimsical and imaginary : or, if we fall in with the common, popular opinion, and conceive, that it was the intention of piacular sacrifice, that the *life* of an *animal* should be given in lieu of the *life* of the offender ; 'tis plain that the taking away of the *life* of the sacrificial animal answered the whole intention of the sacrifice ; and, therefore, there was no reason at all why the sacrifice should be wholly consumed by *fire*. Wherefore, since the total consumption of the sacrifices, which were offered under the Patriarchal dispensation of religion, by *fire*, can be satisfactorily accounted for upon the supposition, that the end and design of them were penal, and upon no other supposition or scheme ; this renders it highly probable, that those sacrifices were instituted with a penal view, and were really of a penal nature.—But, from arguments which prove a probability of the thing, I proceed to demonstration.

5thly. The oblation of *burnt-offerings*, being a burthensome and expensive rite, such as could not be performed by the offerers without loss and damage ; and being, withal, by divine appointment, imposed on penitent sinners, on account either of sin committed, or of a faultiness of moral character ; this, without any other consideration, presents us with the idea of divine punishment, and with no other idea but that.—Divine punishment, properly speaking, is some *natural evil* executed, or appointed to be executed, by the Deity, upon offenders, for sin or disobedience. And the more we reflect upon piacular sacrifices, as being a loss and damage to the offerers, and a loss and damage which they were appointed by the Deity to suffer for their sin and disobedience, the more forcibly and unavoidably will the idea of *divine punishment* obtrude itself upon our minds. And whatever other notion we may chuse to entertain about the nature and design of piacular sacrifices ; yet, as often as we view them in the light now mentioned, that is, as a *loss* and *damage* appointed by the Deity to be suffered for sin by penitent offenders, we shall not be able to hinder the idea of *divine punishment* from arising in our minds, or to restrain ourselves from concluding, that those sacrifices were of a penal nature, and instituted with a penal design.—This argument is one of those which is grounded upon the nature of things, and as, I think, demonstrative in the affair under consideration.'

This view of piacular sacrifices, our author thinks, enables us, in a clear and satisfactory manner, to account for the rec-
titude

titude of divine moral government, in the treatment of penitent sinners, under the patriarchal dispensation; a thing which, he tells us, has been left in a state of great confusion, and under a cloud of thick darkness, by all those systems which have been erected upon other notions of the nature and design of these sacrifices. He farther observes, that it gives us such an idea of the intention of the Deity in the institution of these sacrifices [provided they were instituted by the Deity] as clears him from the imputation of laying upon men's shoulders a useless and insupportable load of burthensome ceremony, at a time when they could not bear it, and in circumstances which did not require it; and exhibits him, in the very institution of those sacrifices, as a good, wise, and righteous governor, who did enjoin nothing but what had a natural tendency to promote the happiness of the human species, and to secure the end and rectitude of his own moral government; which cannot be said of any other notion of the nature and design of piacular sacrifice, which has been offered to the world. This hypothesis, he says, explains the reason why *burnt-offerings* were the only species of piacular sacrifice, which was instituted under the patriarchal dispensation of religion; and the reason likewise why particular care was taken, under the law of Moses, that no person should have *any share* of those sacrifices which he offered for his sins. He adds, if this be the true scriptural notion of these sacrifices, we are both warranted and enabled by it, to correct the false philosophy of all those accounts and schemes of divine moral government, which proceed upon this supposition, viz. that penitent sinners are discharged from all punishment by the Deity, and treated as righteous persons, whose obedience has been perfect and undefective.

Our author now proceeds to evince the rectitude of the divine moral government, in the treatment of the Hebrew nation, under the Mosaic dispensation; but the consideration of this, and the remaining part of our author's performance, we shall reserve for a future article.

V. *A complete Treatise on Gangrene and Sphacelus, with a new Method of Amputation.* By Mr. O'Halloran, Surgeon. 8vo. Pr. 5s. Vaillant.

THE introduction prefixed to this work contains an historical account of the progress of amputation, from Celsus to the present time. In the first chapter, Mr. O'Halloran treats of gangrene in general, and its different genera, which are, according to our author, from internal causes, as follow:

1. Proceeding from a highly vitiated disposition, both of solids and fluids. 2. From a hot, bilious, and highly inflammatory state of the blood. 3. From an oscitancy and grossness of the humours, and inactivity of the blood. 4. From a cancerous disposition. 5. 'There is another kind of gangrene, says he, which seems to have its seat in the solids, and is a kind of endemic disorder to the poor of this country (Ireland). Whether this proceeds from their extreme poverty in this land, flowing with milk and honey; or their often working whole days in marshy grounds, I shall not affirm; but certain it is, that an anchilosis and caries of the bones of the tarsus, coming with or without hurt, is a very general complaint here.' Gangrenes from external causes are, 1. From cold and intense frost. 2. From gun shot wounds, compound fractures, &c. After this general view of his subject, he proceeds to a particular consideration of the several genera above mentioned. The first he subdivides into three species, viz. *osthiomene*, *sphacelus*, and *gangrene*, properly so called; in all which he is of opinion, the cause of the disease being a want of the nutritious and balsamic qualities of the blood and juices, that amputation can answer no good purpose, and ought therefore to be avoided. He advises topical antiseptic and stimulating applications, together with bark and cordials internally. 'Those, says he, who have more faith in fiery distilled waters, indigestible powders, electuaries, &c. than I, may order them at discretion. For my part, I am careful to support my patient with strong, and seasoned broths, fresh eggs, a glass of claret, Port-wine whey, &c. These are my cordials, and will be found, by experience, preferable to the filthy and poisonous slops of the shops.' We presume this gentleman is not a surgeon-apothecary, as is generally the case in the country in this kingdom.

Having dispatched this first *genus* of gangrene, reciting a number of cases in support of his doctrine, Mr. O'Halloran considers the second, viz. that proceeding from an inflammatory state of the blood. In cases of this nature, he supposes the blood to be remarkably active and warm, and the parts endued with a high degree of sensibility, so that any violent hurt soon determines more blood to the part, than the vessels can contain, or conveniently return; inflammation ensues, and gangrene supervenes, unless speedily prevented by repeated venesection. 'This state of the blood, says our author, is, in some constitutions, so fiery, that in a gentleman of my acquaintance, tho' about forty years old, from a slight hurt in the nose, so violent an inflammation and fever arose, that three profuse bleedings in twenty-four hours, with nitrous and other antiphlogistic medicines,

dicines, were scarce sufficient to reduce it, and to bring the fore to a healing state.' But supposing the mortification to have began, evacuations are to be used with great caution. Scarifications above the sore, stupes of the hot and active kind, cordials and bark are to be liberally administered. If, after a few days, it should appear that there is no probability of restoring the circulation, a digested pus still issuing from the scarified parts, or that they heal kindly, you may then proceed to amputation, with great hopes of success. But if, on the contrary, the scarified parts grow black, and the mortification spreads, repeat your incisions, stupes, and poultices, *'nor ever think to amputate till the mortification becomes circumscribed.* It is true, continues the author, if it still spreads, the patient may die, in spite of all our endeavours; but it is also most certain, that *by amputating, in this situation, you make it impossible for him to live.*' There can be no doubt, that surgeons, in general, are frequently too precipitate in taking off limbs, which possibly might have been saved; but it is no less certain, that lives are often saved by timely amputation. A judicious operator will endeavour to hit that critical moment, beyond which amputation cannot be delayed, without an absolute certainty of fatal consequences.

In his chapter on mortification from a cancerous disposition of the body, Mr. O'Halloran declares his opinion, that cancerous disorders of the glands differ from those in the extremities. As to their cause, he supposes it to exist in the constitution of the patient. He informs us, that he has radically extirpated *more* than three (quere, what number? Possibly the Irish have a number intermediate between three and four) cancered breasts; but that in some months after, the disease returned, and the patients died. He has extirpated others from the tongue, lips, &c. but all with a like return. Not so, however, with cancers in the extremities; for in these, by amputation, he has made no less than four perfect cures; in which cases it is evident that the cancers were merely local, or that they were no cancers at all.

But it is now time we should proceed to the author's *new method of amputation*, which is briefly as follows. Let a strong tape, an inch broad, be bound round the leg at the intended place of excision. If your patient be an adult, commence your incision three inches from where the bone is to be sawed, and, with a straight knife, cut obliquely to the bone, ending at the tape; then make the circular incision of the remainder of the flesh. Thus you will have preserved a flap sufficient to cover the end of the stump. Dress the flap and stump separately till about the twelfth day, when the inflammation is past, and

suppuration perfectly established: then apply them to each other, and in two or three days, the cure will be compleat. *Probatum est.*—For a more circumstantial account of the author's mode of operation, bandages, dressings, &c. we must refer our curious readers to the book itself, in which they will find some false theory, some good cases, and some good sense.

V. *Consultations on most of the Disorders that require the Assistance of Surgery: by Henry Francis le Dran. Translated by Alexander Reid, Assistant Surgeon to the Royal-Hospital at Chelsea. 8vo. Pr. 6s. Horsfield.*

Monsieur le Dran's reputation as a surgeon is so universally established, that, to those who are unacquainted with the French language, this translation of his Consultations cannot fail to be very acceptable. But we learn from the author's preface, that his book does not consist, as might be imagined from the title, of real consultations; that the questions are *supposed* to be asked by a country surgeon, and the answers returned by Monsieur le Dran, in the manner following.

‘ A SUPPRESSION OF URINE.’

‘ A man of forty five, of a strong constitution, who has never run the risk of any venereal disorder, observed about four years ago, that he made water with some difficulty, and that the stream of urine was much smaller than usual. This complaint has gradually increased, and at length he consults you, because in making water he feels very great pain, and for these five or six days has not made any but by drops. To find out the cause of the disorder, a sound has been introduced into the urethra, and passed as far as the prostate, or the neck of the bladder, but could not be passed into the bladder. Endeavours have likewise been used to introduce pretty stiff *bougies*, and some very small; but they all stopped at the same place as the sound, and could not be got any farther. The patient has been bled three times at some hours distance, but notwithstanding cannot make water. The bladder is growing fuller, and it may already be felt prominent above the *os pubis*. He feels great pain in his loins, and the fever is much increased. It does not appear to be an inflammation lately come on, as it is above four years since the beginning of the complaint, and it has gradually augmented. What method is there to be taken?

ANSWER.

‘The disorder being of long standing, which has gradually increased, it is plain that this is not an accidental swelling and inflammation of the neck of the bladder; but according to all appear-

appearance is a schirrous tumour of the *prostates*, or some other schirrous tumour that contracts the neck of the bladder; consequently, there is no hopes that a speedy relaxation of the parts will permit a passage for the urine, nor the introduction of the catheter; and the complaint having increased by degrees, it is not a case for the puncture *in perineo*, or above the *os pubis*. It is necessary therefore to make a free passage for the urine as soon as possible; and to do this, such an opening must be made in the *perineum* as is made in lithotomy, which we call making the button-hole, without which the *urine* will soon mortify. It is true, that the common staff, which should conduct the knife into the neck of the bladder, cannot be introduced any more than the catheter, and therefore the knife cannot be directed farther than to the outside of the neck of the bladder; but that is sufficient.

'You must make use of a staff open at the end, introduce it as far as the neck of the bladder, and by the help of the groove, make an incision as near the neck as possible; you must then slide a pretty long and pointed bistoury along the groove, and pierce through the obstruction into the bladder, As soon as the urine is observed to issue out, you must push the staff into the bladder, which will follow the bistoury without difficulty. The neck of the bladder must be divided with the prostate, and an incision made the whole length of the wound, capable of permitting the introduction of the finger, as is done in lithotomy. The finger will easily distinguish the hardnesses which may be there, and conduct the knife to cut them, in order to bring them to suppuration. By help of the finger, or a gorget, a canula likewise may be introduced, one end of which must be in the bladder, and the other without the surface of the wound *in perineo*. It must be left there a pretty long while, that whatever obstructs the exit of the urine may be dissolved and softened by the suppuration. In time this wound will heal, as that in the operation for the stone; and the urine will resume its natural course.

'You must observe, that if the operation is not performed soon, the patient will certainly die; because the fever and pain will soon exhaust him, and the bladder may mortify, as I have seen happen; nay, even burst and empty itself into the *pelvis*; an accident which should be prevented, and which actually happened to a patient on whom the operation was not performed according to my advice.'

In this instructive and entertaining manner this celebrated artist delivers his sentiments on most of the possible cases in surgery; many of which are of an extraordinary nature, and

treated in a manner which shews him to be deservedly ranked at the head of his profession.

Subjoined to this volume, we find two letters containing the history of two very singular cases, especially the last, related by M. le Gendre, first surgeon to the king of Spain, viz. that of a Spanish officer, who, on Shrove-tuesday, 1715, swallowed a fork, as he was cleaning the root of his tongue with the end of the sheath, which fork was discharged by the anus on the 25th of June following. Incredible as this case may seem, from the circumstantial account of the symptoms, the character of the relator, and the want of any assignable motive for the deception, there seems but little reason to doubt the fact.

If we may be allowed to make any objection to this useful book, we should censure the want of method in the disposition of the several cases. If they had been more systematically arranged, it would have been much easier to consult any particular case to which the reader might have occasion to refer. A general index would also have added to its utility.

VI. *Rhazes de Variolis & Morbillis, Arabice & Latine; cum aliis nonnullis ejusdem Argumenti: Cura & Impensis Johannis Channing, Nata & Civitate Lendinenfis. 8vo. Pr. 6s. Vaillant.*

THE medical world are too well acquainted with Rhazes, since the translation published by Dr. Mead, to require any account of the contents of this book. It differs, however, from Dr. Mead's edition, in having the Arabic text printed on the opposite page; a circumstance undoubtedly of importance to the virtuosi, as it is the first printed edition of this author in the original. As to the present translation, it does not seem to differ materially from the former. For the sake of those who may be desirous of comparing one with the other, we shall transcribe the third chapter from each, which chapter we select for no other reason than because it happens to be a short one.

Dr. MEAD's *Transl.*

De signis prognosticis, seu indicantibus eruptionem variolarum et morbillorum.

‘Eruptionem variolarum præcedit febris continua, & dolor dorsi, et pruritus in naso, et terrores in somno. Hæc quidem sunt propria signa instantium

Mr. CHANNING's *Transl.*

De signis indicantibus eruptionem variolarum et morbillorum.

‘Eruptionem variolarum præcedit febris continua, et dolor dorsi, et pruritus nasi, et terror in somno, et hæc sunt signa magis propria illarum in-

stantium variolarum, sed præcipue dolor dorſi, cum febre; tum etiam punctio, quam ſentit ægrotus in univerſo corpore; item repletio faciei, tum ejuſdem in priorem ſtatum reſtitus, et rutilus color, et intensio ruboris alia atque alia; rubedo oculorum, totius corporis gravitas, oſcitatio frequens, dolor in gutture et pectore, cum quadam ſpiritus difficultate, et faucium anguſtia; item ariditas oris, craſſities ſalivæ, raucoſo vocis, cephalalgia, gravedo capitis, inquietudo animi. tædium, nauſea, et mœror: niſi quod inquietudo, nauſea, et mœror magis urgent in morbillis, quam in variolis, niſi variolæ ſint prævæ; nam morbilli ſunt ex ſanguine admodum bilioſo: et vice verſa, dolor dorſi magis proprius eſt variolis quam morbillis, ut et calor totius corporis, ejuſque inflammatio, rubor et ſplendor, et præſertim calor juguli. Cum itaque videris iſta ſigna, vel ex eis aliquot, imprimis vehementiora; jam noveris inſtare in ægrotato eruptionem vel variolarum, vel morbillorum. Quod in variolas tutiores attinet, in iis eſt quantitas ſanguinis major quam in prævitas ipſius: atque inde eſt, quod oriantur cum dolore dorſi; eo quod vena et arteria majores, quæ ſitæ ſunt juxta omoplatarum vertebraſ, præ ſanguinis copia nimio plus diſtendantur.

ſtantium, præcipue dolor dorſi cum febre: dein punctio quam invenit æger in toto corpore ſuo, et repletio faciei, tunc reductio ejus *in primum ſtatum* extemplo: et coloris inflammatio, et vehementia ruboris in genis ambabus, poſtea: et rubedo oculorum; et corporis totius gravitas: et abundans inquietudo, cujus ſigna ſunt pandiculatio et oſcitatio, et dolor in gutture et pectore, cum paucula ſpiritus arctatione, et tuſſi; et oris ariditas, et ſalivæ craſſities, et vocis raucoſo, et cephalalgia, et gravedo capitis: et animi inquietudo: et tædium, et nauſea, et mœror: (niſi quod inquietudo et nauſea, et mœror, in morbillis abundant magis quam in variolis: et dolor dorſi variolis peculiaris magis ſit, quam morbillis:) et calor totius corporis, et inflammatio coloris ejus, fulgor etiam, et rubedo: rubedo gingivarum intenſa præcipue. Et quum videris hæc ſigna, vel quædam ex eis, præcipue vehementiora eorum, uti ſunt, dolor dorſi, et terror, cum febre continua, certo ſcias, ægrotato, variolarum aut morbillorum eruptionem inſtare. Atqui illam, in morbillis non comitabitur dolor dorſi tantus, quantus in variolis; nec in variolis e contra, mœror et nauſea, quantæ cum morbillis ſunt; niſi variolæ ſint prævæ: & hæc monſtrant morbillos oriri, ex ſanguine ſummæ bilioſo. In variolis autem ſalutaribus, ſanguis quantitate peccat magis quam prævitate: atque inde

est, quod oriantur cum dolore
dorsi, propter extensionem ve-
næ et arteriæ majorum, quæ
sitæ sunt super vertebrae spinæ
dorsi.

As a proper addition to this work, the author subjoins from the *Opera parva Rhazis* (Lugduni, 1511. 8vo.) Rhazis ad Almanforem, Gerardo Carmonensi interp. lib. X. cap. 18. de *Variolis & Morbillis*. Rhazis *Divisionum*, cap. 159. *Ex Continente* (juxta edit. Brixien. 1482) cap. 8. lib. 18. de *Variolis et Morbillis, de Blasiliis et Lenticulis, de Apostematibus Pestilentia-libus*; also, *Historia Filæ Hebelthuseyn Filii Habuhe, ut a Rhaze traditur, in Continentis* (Edit. Brix. 1486.) cap. iv. lib. 18. Edit. Venet. 1542; together with a few fragments of antiquity, by different Arabic authors, on the same subject.

VII. *Philosophical Essays, in three Parts: Containing I. An Enquiry into the Nature and Properties of the Electrical Fluid, &c. II. A Dissertation on the Nature of Fire in general and Production of Heat in particular. III. A miscellaneous Discourse, wherein the forementioned active Principle is shewn to be the only probable mechanical Cause of Motion, Cohesion, Gravity, Magnetism, &c. To which is subjoined, a clear and concise Account of the Variation of the Magnetic Needle, by which the Longitude is investigated on the most simple Principles: With a Glossary. By R. Lovett, Lay-Clerk of the Cathedral Church of Worcester. 8vo. Pr. 6s. Sandby.*

WHEN we consider the passion for novelty, and the curiosity natural to mankind in general, we are not at all surprized that, whilst electricity was yet a new thing, it should have engaged the attention of so many of our prime geni; nor are we more astonished, since the hobby-horse is become an old play-thing, that, together with rattles and other toys, it should now be thrown into a corner. Indeed one reason for his dismission might be the difficulty of managing the beast; for he is apt to kick about him in such a manner that not only his rider, but even the by-standers are in danger of their lives. He was once so vicious as to fling a poor German professor, and knock out his brains; and he gave such a kick in the guts to a French philosopher, whilst he was flying a kite, as almost laid him sprawling. When we recollect some of our own countrymen mounted upon this hobby-horse, they remind us of Mr. Fungus in the Commissary. Once, in particular, we remember to have seen two
English

English philosophers bestride this untractable animal at the same time. The one was a doctor, and the other, who was mounted behind him, made a strange Don-Quixot kind of appearance. He was dressed in an old laced blue coat, bearing in one hand what seemed to be a target, and in the other a short spear, which however, upon examination, appeared to be a pallet and brush. Our present hero hath already sallied forth upon this horse three or four different times. He received several severe attacks, but defended himself like a truly intrepid knight. To be serious. It were unnecessary to dwell upon the first part of this performance, as it consists chiefly of a recapitulation and confirmation of the author's opinions, contained in his former publications, viz: that the electrical fluid is absolutely positively the same with sir Isaac Newton's æther. Besides, the subject is out of date, and therefore we shall pass on to

Part 2d. Having in the first part demonstrated the electrical fluid to be æther, he now proceeds to prove that æther is the true elementary fire, which he thus defines. '1. Fire is an element in the strictest sense of the word, and consequently a permanent principle. 2. It is in form of an exceeding fine air or æther, and is by means of electricity discovered to exist in the pores of all gross bodies. 3. True fire subsists without a pabulum, and consequently yields neither smoke, ashes, or any other gross feculent matter. 4. True fire is either hot or cold, according to the temperature of the body in which it exists.' Heat, according to our author, is an accidental property of fire, generated by the mutual attrition of the particles of fire. That heat is not an essential property of fire, he proves from electrical experiments, particularly those of Dr. Franklin, who melted pins, needles, gold and glass, without the least perceptible warmth in the melted bodies; and as a farther proof of his assertion alleges that, except metals, nothing affords greater plenty of electrical fire than water. In considering fire as a permanent principle, tho' our author differs from the generality of philosophers, who believe it to be nothing more than common matter in violent agitation, yet he is not singular in his opinion; for such was evidently the sentiment of the indefatigable Boerhaave, as we learn from his *Elements of Chemistry*. Such was also the opinion of the learned and ingenious bishop Berkeley, and such was the doctrine of many of the ancient philosophers. In a note on a passage which our author quotes from bishop Berkeley, in proof of his opinion, he says, 'Almost every breath we respire informs us that there is something contained in air which is absolutely necessary to life: this is verified if the

bed-clothes are but wrapped and confined about the head, so that no fresh air may have room to pass: for how soon after are we sensible of a pain in the chest? which increases in proportion to the number of times the air has been breathed.' We allow the fact; but must reject it as a proof of his doctrine; for from the known construction of the lungs, admitting the air to contain that elementary fire necessary to life, there is no reason to suppose that it enters the body thro' that organ rather than thro' the pores of the skin. Besides, there is a much more rational method of accounting for this phenomenon, by considering the air as a menstruum for vapours of various kinds. The same air becomes unfit for frequent respiration, because it is soon saturated, and consequently rendered incapable of absorbing and carrying off those noxious exhalations from the lungs, which being retained and accumulated prove the cause of suffocation.

Passing over matters of less import, we shall now proceed to chap. v. sect. 121, which contains the author's theory of the office of the sun. Comparing the macrocosm, or great world, with the human body, microcosm, or world in miniature, and thence reasoning from analogy, he supposes the sun to be the *cor mundi*, or *primum mobile*, which circulates thro' the solar system that æther, fire, or electrical fluid, which gives life, motion, &c. to this part of the universe. But by what means is this circulation performed? This question we shall answer in the author's own words. But in order to comprehend him perfectly, it will be necessary to quote a passage from sir Isaac Newton's Optics, inserted by our author, and upon which his hypothesis is founded. "Every body, says sir Isaac, endeavours to go from the denser part of the medium towards the rarer, and if this medium be rarer within the sun's body than at his surface, and rarer there than at the hundredth part of an inch from its body, and rarer there than at the fiftieth part of an inch, and rarer there than at the orb of Saturn; I see no reason why the increase of density should stop any where, and not rather be continued thro' all distances from the sun to Saturn and beyond. And tho' this increase of density may, at great distances, be exceeding slow, yet if the elastic force of this medium be exceeding great, it may suffice to impel bodies from the denser parts of this medium towards the rarer, with all that power which we call gravity. And that the elastic force of this medium is exceeding great, may be gathered from the swiftness of its vibrations."

' Thus far, says our author, sir Isaac's opinion seems to coincide exactly with the present plan. Since then it seems
reasonable

reasonable to suppose that the farther the solar rays proceed from him, the more dense they are, consequently when they have gone on so far as to meet with those from the nearest systems round them, they must in those far distant regions be densest of all. Is it not then natural to conclude, that at so dense a part of so extremely elastic medium, it must from thence return again to the most rare part from whence it was sent, and in its progress cause the centripetal force of the planets, i. e. that force which causes them to gravitate towards the sun? Doubtless there is some ingenuity in this hypothesis; but it does not by any means follow from sir Isaac's words above quoted. That great Philosopher says no more than that bodies floating in a medium of different density, will tend to the rarest part of that medium; it does not therefore follow, that the medium itself must circulate. Sir Isaac never supposed this subtle medium and the rays of the sun to be one and the same thing; nor can we possibly conceive what power should influence those rays, or elastic particles to return from whence they came, after being propelled with a force sufficient to drive them beyond the orb of Saturn. The analogy between the macrocosm and microcosm is in this instance very imperfect, because the fluids in the latter are propelled through one set of vessels, and return by another, and consequently do not oppose each other's progress, which in the macrocosm, according to our author's system, must necessarily happen.

Part the third, which the author calls a Philosophical Miscellany, contains his 'new plan of philosophy, founded on the late discovered subtle medium, and countenanced by the authority of a very ingenious modern author.' The book here alluded to is Mr. Jones's Essay on the first Principles of Natural Philosophy, printed in 1762; from which essay our author favours us with very copious extracts. Chap. vi. consists of animadversions on Mr. Barrow's account of æther, in his Universal English Dictionary. In chap. vii. he returns again to his quotations from the above-mentioned Essay, which constitute the greatest part of chapters viii. ix. and x. In chap. xi. he transcribes from Dr. Hales's Vegetable Statics, that author's account of several experiments relative to fixed air, and in the following chapter endeavours to prove that this air is no other than the subtle medium of sir Isaac Newton; but he seems not sufficiently acquainted with the properties of fixed air to reason upon this subject. Chap. xiii. and xiv. are again transcribed from Mr. Jones. Chap. xv. contains a brief account of magnetism, the cause of which our author supposes to be his favourite subtle medium passing continually thro'

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the magnet, entering at the south end and issuing out at the north. Chap. xvi. considers cohesion as to its physical cause. In this chapter our author's sentiments are entirely those of Mr. Jones, delivered chiefly in that writer's own words.

By way of appendix to this volume, the author subjoins a theory of the north magnetic pole, and of the mariner's compass-needle, with a design to deduce and ascertain the longitude. Since the parliament have adjudged and paid the premium to the celebrated Mr. Harrison, on account of the construction of his time-keeper, one might naturally suppose every farther attempt towards finding the longitude at sea to be superfluous. Nevertheless it must be confessed, that notwithstanding the great accuracy of Mr. Harrison's machine, it is not likely to become so universally useful as might be expected, for reasons sufficiently obvious to those who are acquainted with the nature and application of that instrument. It were therefore irrational to reject without examination, any other probable method of attaining the same desirable purpose. It is well known that many attempts have been made towards reducing the variation of the needle to some certain rule, but hitherto without effect. The author before us seems to have discovered the laws by which this variation is influenced, and in consequence of that discovery is of opinion that the longitude at sea may be found with great accuracy. The principal difficulty arises from the general imperfection of the mariner's compass-needles, which are commonly used. His theory is founded on a supposition that the magnetic pole, to which the needle points, makes a regular revolution round the pole of the equator in a certain number of years. As to his mode of calculation, it were impossible to make it perfectly intelligible without transcribing the greatest part of his Appendix, and therefore we must refer such of our readers as are curious in these matters to the book itself, which is evidently a work of genius, by no means undeserving the perusal of modern philosophers.

VIII. *Letters from Italy, describing the Customs and Manners of that Country, in the Years 1765, and 1766. To which is annexed, an Admonition to Gentlemen who pass the Alps, in their Tour through Italy. By Samuel Sharp, Esq; 8vo. Pr. 4s. Nicol.*

IN reviewing Dr. Smollett's excellent travels, we recommended the ethic plan on which they are written (Vol. xxi. p. 321) The work before us proceeds on the same principle.

ciple. The author's has, perhaps, been too sparing in his descriptions of paintings, houses, and some other particulars, which constitute the pride of Italy; but this defect is amply recompensed by the insight he gives us into the genius, manners, customs, and government of the different people whom he characterizes. A reader of taste and candour cannot but be pleased with that spirit of freedom which animates these Letters, happily tempered, however, by judgment and sensibility; nor can we refuse Mr. Sharp the applause of being one of those few writers, whose labours ought to endear England to Englishmen.

The first letter is dated Venice, September, 1765, and is almost entirely taken up with some anecdotes concerning Mr. Voltaire, of whose merits as an author, we have often professed ourselves to be no enthusiastic admirers. 'I wish (says Mr. Sharp) for the honour of my country, it were possible that a Frenchman could taste the language of Shakespeare. I am persuaded, could Voltaire feel the energy of our poet's descriptions, he would talk no more of his barbarisms, and his *some beauties*.' Why should Mr. Sharp wish for impossibilities? Voltaire is a poet; how can he feel the force of Shakespeare, who was a genius?

The second letter is also dated from Venice, and contains the following exotic description. 'Mr. ——— was just arrived from the East; he had travelled through the Holy Land, Egypt, Armenia, &c. with the Old and New Testament in his hands for his direction, which he told us had proved unerring guides. He had particularly taken the road of the Israelites through the wilderness, and had observed that part of the Red Sea which they passed through. He had visited Mount Sinai, and flattered himself he had been on the very part of the rock where Moses spake face to face with God Almighty. His beard reached down to his breast, being of two years and a half growth; and the dress of his head was Armenian. He was in the most enthusiastic raptures with Arabia, and the Arabs; his bed was the ground, his food rice, his beverage water, his luxury a pipe and coffee. His purpose was to return once more amongst that virtuous people, whose morals and hospitality he said were such, that, were you to drop your cloak in the highway, you would find it there six months afterwards; an Arab being too honest a man to pick up what he knows belongs to another; and were you to offer money for the provision you meet with, he would ask you with concern, why you had so mean an opinion of his benevolence, to suppose him capable of accepting a gratification. Therefore money, said he, in that country, is of very little use, as it is
only

only necessary for the purchase of garments, which, in so warm a climate, are very few, and of very little value. He distinguishes, however, betwixt the wild and the civilized Arab, and proposes to publish an account of all I have written².

On reading Mr. Sharp's description of Venice, we forget all the lofty ideas we had conceived in our youth, of its being *built by the hands of gods instead of men* *; for it is a place equally contemptible and detestable, as appears from the following letter.

' Gallantry is so epidemical in this city, that few of the ladies escape the contagion. No woman can go into a public place, but in the company of a gentleman, called here a Cavaliere Servente, and in other parts of Italy, a Cicesbeo. This cavaliere is always the same person; and she not only is attached to him, but to him singly; for no other woman joins the company, but it is usual for them to sit alone in the box, at the opera, or play-house, where they must be, in a manner, by themselves, as the theatres are so very dark that the spectators can hardly be said to be in company with one another. After the opera, the lady, and her Cavaliere Servente retire to her casine, where they have a tête-a-tête for an hour or two, and then her visitors join them for the rest of the evening, or night; for on some festival and jolly days, they spend the whole night, and take mass on their way home. You must know a casine is nothing more than a small room, generally at or near St. Mark's-Place, hired for the most part by the year, and sacred to the lady and her cavaliere; for the husband never approaches it. On the other hand, the husband has his revenge; for he never fails to be the Cavaliere Servente of some other woman; and, I am told, it would be so ridiculous for a husband to appear in publick with his wife, that there is no instance of such a phenomenon; and, therefore, it is impossible for a woman to bear up against the torrent of this fashion. Were a young wife to flatter herself she had married a man for the love and esteem she bore to him, and that it would be injurious to his honour to pass so many private hours with a Cavaliere Servente, what would be the consequence? She must live for ever at home; no woman would dare to appear with her, and she could not find a man who would exact the privileges of a Cavaliere Servente: Accordingly, it seldom happens that a bride holds out beyond a few months after marriage against this mode, and there are many examples where the cavaliere, and not the husband is the object, where the cavaliere is taken im-

* *Illam homines dices, hanc possuisse deos.* SANNAZARIUS:

mediately into service, and for whose sake the marriage is a pretext and screen.

‘ So many opportunities must, therefore, render this republic a second Cyprus, where all are votaries of Venus, unless it please heaven to pour down more grace amongst them, than falls to the share of other nations in this degenerate age; but the detractors deny that the husbands believe in this partial favour, and assert, they have very little fondness for their children, compared with the parents of other kingdoms: they are the children of the republick, say they, but not so certainly the children of their reputed fathers: the girls, therefore, are early sent to convents, where they remain till they marry, or die, and are visited by their fathers and mothers seldom or never; if they marry, they at once burst out from a secluded life, and a narrow education, into the scene of licentiousness I have just described.

‘ Some of these cavalieres, according to the nature of the parties, are said to be very abject and servile, doing the meanest offices, and submitting to the grossest tyranny: others have an ascendant over their mistresses, and there is often as much jealousy betwixt the ladies here, on the subject of their cavalieres, as in other countries on the account of their husbands; and it happens now and then, that the ladies and cavalieres separate in favour of others; but this seems to be a delicate point, and to be avoided as much as divorces are with us. The ambition, the rage for a casine, is become so essential to fashionableness, that it is ludicrous to see how low it descends amongst people who wish to be esteemed the beau-monde. It is impossible to refrain from laughter, when such or such a man is pointed out as going to his casine, men that you know to have the gravest characters in every other place but a casine, and whom you would rather have suspected of hypocrisy, superstition, and fanaticism, than of an avowed publick gallantry.

‘ This is the picture of Venetian amours, in the present age; but charity would lead one to hope the colours are laid on too strong: politicians, however, pretend to give an easy solution of this licentiousness amongst the ladies: they tell you, that, in former times, the courtezans were a useful class of citizens, whose arms were always open to the wealthy, whether they were young or old; that now they have no such character among them, and the stews that are connived at, receive only the very dregs of the people. Every dissolute man of fortune is, therefore, in a manner driven into the practice of either keeping a mistress, or becoming a Cavaliere Servente: The former method is more expensive, and less honourable; the latter, consequently, the more prevalent.

’The

‘ The bank of the Rialto is a very small office, and the whole business is transacted by a few clerks, who sit in a small room, like an open booth, which faces the Exchange. The business of the bank may be aptly compared to that of a banker in England, where merchants deposit a large sum of money, and draw upon the shop for their disbursements. At Venice, every bill of exchange of above a hundred silver ducats, that is, so many times three shillings and four-pence, must be paid at the bank. This method is very concise, as a transfer is finished in half a minute: then you avoid the trouble of weighing and examining the coin, which would be necessary in this country, where many of the sequins are light; besides that, no chicanery can be practised, in case you lose the receipts, the transfer being a sufficient testimony of the payment. It may be presumed too, that the republic has some private views in this ordinance, besides the benefit of the merchants; for, should any sudden exigency of the state occur, they have a quantity of cash in their hands for immediate use.’

The sixth letter presents us with a description of a Venetian wedding, in which there is little reprehensible, except the barbarous custom of presenting epithalamiums on the occasion. We suppose they keep cold, and that, *mutatis mutandis*, the same set of lines may be served up to twenty weddings. Our author thinks that the Venetian noblemen are remarkably tall.

In his eighth letter, Mr. Sharp makes the following sensible reflection. ‘ As for those who, by sickness, or other accidents, are reduced to poverty, there is an abundance of charitable foundations; however, the swarms of beggars are surprisingly great. The trade of begging, in all catholic countries, will necessarily prosper, so long as that species of charity, which is bestowed on beggars, continues to be inculcated by their preachers and confessors, as the most perfect of all moral duties.’ Our author’s description of a Venetian pleader at the bar, represents him as being more ‘ of a demoniac, than of a man endeavouring, by sound reason, to convince the judges and the audience of the justice of his client’s cause. Every advocate mounts into a small pulpit, a little elevated above the audience, where he opens his harangue with some gentleness, but does not long contain himself within those limits; his voice, soon cracks, and, what is very remarkable, the beginning of most sentences (whilst he is under any agitation, or seeming enthusiasm, in pleading) is at a pitch above his natural voice, so as to occasion a wonderful discord: then, if he means to be very emphatical, he strikes the pulpit with his hands five or six times together, as quick as thought, stamping at the same time, so as to make the great room resound with
this

this species of oratory ; at length, in the fury of his argument, he descends from the pulpit, runs about pleading on the floor, returns in a violent passion back again to the pulpit, thwacks it with his hands more than at first, and continues in this rage, running up and down the pulpit several times, till he has finished his harangue. They seem to be in a continual danger of dropping their wigs from their heads, and I am told it sometimes happens. The audience smile now and then at this extraordinary behaviour ; but, were a counsellor to plead in this manner at Westminster, his friends would certainly send for a Bedlam doctor. I take it for granted there may be some few who speak with more dignity ; but the advocates I saw were all men of eminence in their profession ; and believe me, when I assure you, that the account I have here given of the usage of the bar, is exact and simple, though it may seem to favour of extravagance.'

Ridiculous as this picture is, we are not certain whether the original is not to be found in antiquity, as it is unquestionable that Cicero and the succeeding orators among the Romans, allowed themselves a certain space, within which they traversed up and down during their speeches ; and this liberty was one of the principal assistants to graceful action and persuasive energy ; nor can we, without this observation, understand the term of *hic sisto pedem*. ' Here I rest my foot,' meaning his argument.

Our author's description of the Santa Casa, or Holy House at Loretto, gives us the most despicable ideas of the taste as well as understanding of the modern Italians. Notwithstanding it contains such vast riches, he tells us, the Santa Casa is guarded by no more than about thirty soldiers, and that he should not be surprized if a hundred and fifty, or two hundred corsairs should plunder the church which contains this immense treasure. The reason assigned for this want of caution renders the inhabitants still more contemptible, as Mr. Sharp supposes it is owing to a ' conviction which the monks and common people entertain, that should such an attempt be made, the Virgin would interfere in her own cause, so that the infidels would instantly take to their heels.'

' Give what scope (says our author, in the beginning of his eleventh letter) you please to fancy, you will never imagine half the disagreeableness that Italian beds, Italian cooks, Italian post-horses, Italian positions, and Italian nastiness, offer to an Englishman in an autumnal journey, much more to an Englishwoman.

' At Turin, Milan, Venice, and Rome, and, perhaps, two or three other towns, you meet with good accommodation ; but no words can express the wretchedness of the other inns. No

other beds than one of straw, with a matrafs of straw, and next to that a dirty sheet, sprinkled with water, and, consequently, damp; for a covering you have another sheet, as coarse as the first, and as coarse as one of our kitchen jack-towels, with a dirty coverlet. The bedsted consists of four wooden forms or benches: an English peer and peerefs must lye in this manner, unless they carry an upholsterer's shop with them, which is very troublesome. There are, by the bye, no such things as curtains, and hardly, from Venice to Rome, that cleanly and most useful invention, a privy; so that what should be collected and buried in oblivion, is for ever under your nose and eyes. Take along with you, that in all these inns the walls are bare, and the floor has never once been washed since it was first laid. One of the most indelicate customs here, is, that men, and not women, make the ladies beds, and would do every office of a maid servant, if suffered. To sum up, in a word, the total of Italian nastiness, your chamber, which you would wish to be the sweetest, is by far the most offensive room in the house, for reasons I shall not explain. I must tell you, that except in two or three places, they never scour their pewter, and unless you were to see it, you will not conceive how dirty and nauseous it grows in thirty or forty years. Their knives are of the same colour as their pewter, and their table-cloths and napkins such as you see on joint-stools, in Bartholemew Fair, where the mob eat their sausages. In these inns they make you pay largely, so much a head, and send up ten times as much as you can eat. For example, this is almost constantly the fare.—A soup, like wash, with pieces of liver swimming in it; a plate full of brains, fried in the shape of fritters; a dish of livers and gizzards; a couple of fowls (always killed after your arrival) boiled to rags, without any the least kind of sauce, or herbage; another fowl, just killed, stewed as they call it; then two more fowls, or a turkey roasted to rags. I must not omit to mention, that, all over Italy, I mean on their roads, the chickens and fowls are so stringy, you may divide the breast into as many filaments as you can a halfpenny-worth of thread. Now and then we get a little piece of mutton, or veal, and, generally speaking, it is the only eatable morsel that falls in our way. I should mention, that pigeons boiled and roasted, often supply the place of some of the abovementioned dishes. The bread all the way is exceedingly bad, and the butter so rancid, it cannot be touched, or even borne within the reach of our smell. We procured, the other day, a pint of cream, and made a little extempore butter, which proved almost as good as any we eat in England, so that the fault seems to lye

in the manufacture, and not in the milk; yet such is the force of education and custom, that the people here do not wish to have it better than it is. In Savoy, amongst the Alps, we were often astonished at the excellence of their diet; so great is the disparity betwixt French and Italian cooks, on the Savoy and Loretto roads.

‘ But what is a greater evil to travellers than any of the above recited, though not peculiar to the Loretto road, are the infinite numbers of gnats, bugs, fleas, and lice, which infest us by night and by day.’

‘ You will grant, after this description of the horrors of an Italian journey, that one ought to take no small pleasure in treading on classic ground; yet, believe me, I have not caricatured; every article is literally true. If the subject of this letter be disgusting, comfort yourself I shall seldom or never touch upon it more, during my absence.’

According to Mr. Sharp's sixteenth letter, vegetables, garden fruits, and herbage, in Italy, are not ‘ equal in taste and sweetness, to those which grow in our gardens; and what is still more surprizing, few of their fruits excel ours; I believe none, except their water-melons, grapes, and their figs.’ We dare not venture, for the reasons assigned in our reviewing Dr. Smollett's travels, to plunder this work, by giving more extracts from it. Both performances are written on the same principles, and tend to the same end, viz. that of dispelling the clouds of prepossession and prejudice, which in defiance of common sense, and even corporeal feeling, have so long induced the good people of this island to squander their time and money in Italy. From some accounts we meet with in this very sensible author's peregrinations (and there can be no reason to distrust him) it would seem as if popery was revived amongst us, and that our countrymen undertook foreign travels rather for the purposes of penance than of pleasure.

IX. *The Poetical Works of John Langhorne. In two Volumes, 8vo. Pr. 6s. Becket and De Hondt.*

AS we have already done justice to the respective merits of the principal pieces which compose this collection, we shall refer our readers for their characters to the different volumes of our Review in which they are dispersed, and confine ourselves at present to the *Fatal Prophecy*, a Dramatic Poem, now first published by Mr. Langhorne in the second volume of this edition of his poetical works.

The characters in this poem are Valdemar, king of Norway; Canute, king of Denmark; Asmond, prince of Denmark; Lothar, son of Asmond; Ostan and Berino, Danish chiefs; Lena, queen of Norway; and Avilda, princess of Denmark.

The first scene exhibits an apartment in the palace of Canute, who is introduced with a soliloquy, occasioned by a defect made by Valdemar king of Norway upon his dominions, in which, he declares his resolution to take the field in person against the invader. Canute is joined by his son Asmond, who gently reminds his father of having neglected to invite Ostan and Berino, two inseparable friends, to a banquet celebrated in commemoration of a victory; upon which they retired in disgust to Norway, where Valdemar's queen, Lena, falling in love with Ostan, flies with him and his friend to Denmark. Canute, informed of those particulars, resolves to afford no protection to the guilty pair, and the two friends are thus characterized.

Asmond. Whate'er your royal wisdom shall determine,
'Tis always mine t'approve; for duty thus
Is wisdom: but, alas! when careless years,
Elate with wild festivity of heart,
Fly in full chace of pleasure, hard the task
To stop the mad pursuit! Eager of soul,
Impetuous, and impatient of restraint,
With passions uncontroll'd, and chusing still
What wears the face of danger—Ostan brooks not
Reflection's silent thought, nor hears the voice
Of cool, deciding reason——yet he boasts
Virtues that might his slighter foibles veil.
The generous heart is his; the living glow
Of soul-uniting friendship; scorning fear,
And all that's low, or little, the sublime,
Unconquer'd mind.

Canute. A character like this
Becomes a man of Denmark.

Asmond. Not less brave,
Nor to his friend less faithful is Berino.
But, temper'd mild, his equal virtues shine
With steadier light, nor sully their fair flame
With deeds of indiscretion. Led by friendship
More than resentment, probably, he fled
To Norway's court, and now resolves to share
In Ostan's fortunes, while he disapproves
His conduct.

Canute. Virtues such as these may veil

Inferior faults ; but where the public love
Is lost in private, friendship is a crime.

Asmond. The tongue of Asmond shall not plead for crimes.
But where a brave man's character is weigh'd,
Humanity would drop into the scale
Each circumstance of favour.

In the course of this conversation it appears, that Canute had dispatched Asmond's son Lothar to reconnoitre the enemy, and to learn the cause of the invasion. Lothar returns, informs his father of the enemy's strength, solicits a post in the army, and tells him, that he had met with Berino amidst the hills, who informed him that Valdemar had invaded Denmark in pursuit of his wife. Asmond sends his son to make this report to Canute, but at once praises and pities Berino's virtues, and his attachment to his friend.

Upon the departure of Lothar, Avilda enters, and in a conversation with her brother Asmond, avows a most violent passion for Berino. Asmond tenderly soothes her, and inspires her with hopes. Berino next appears before her, which produces the following very interesting scene.

Avilda. Audacious chief, who art thou ?

That thus intrudest on the solitude
Of Denmark's princess——

Berino. May I hope for pardon ?

Illustrious daughter of the brave Canute,
You see no bold intruder, but a suppliant.
I came a suppliant to the prince of Denmark,
And misdirected hop'd to find him here.

Avilda. Wherefore a suppliant ? Hast thou then a crime ?

Berino. I cannot boast of innocence, but hope,
For this offence, that I retire forgiven.

Avilda. Stay, youth ; perhaps my interest with my brother
May not be useless ; and, methinks, that look
Ingenuous speaks a soul incapable
Of crimes beyond th' extent of royal grace.

Berino. O princess, more than worthy the fair fame
That all the North's extended regions fill
With your distinguished virtues ! fruitless here
Were all your generous efforts to assist
A wretch who courts the tardy hand of justice
To save him from the anguish of remorse,
And end a painful being—Know, I am
Berino,——needs there more ?

Avilda (aside.) Too well I know it !——

Oh ! hold, my heart, thy purpose—But what here,
What shall I say, or do ?—Direct me Heaven !

Berino. O chief of Denmark ! O disgrac'd Berino !
 How fall'n from thy fair honours ! At thy name
 The cheek of virtue reddens, and the eye
 Of innocence with pity, or contempt,
 Or both, beholds thee.

Avilda. Youth, mistake me not,
 I know not anger, if I know contempt,
 'Tis for abandon'd and unblushing guilt.
 That, surely, is not thine——I am no stranger
 To the sad story of that joyless look,
 And that dejected eye : I am no stranger
 To the firm friendship which you bear to Ostan,
 It's glorious cause, or it's effect less glorious.
 Yet pity, surely, is at least your due ;
 And pity——was th' emotion that I felt
 For you and for your fortunes.

Berino. Generous princess !
 How ill, alas ! I've merited this goodness,
 Yon host-clad hills in threatening pomp proclaim
 Lord thro' the realm of Denmark—an associate
 In Ostan's flight I was—His friend I am,
 Nor even in death will I desert him—Justice
 To an offended prince, the law of nations,
 Perhaps even Denmark's safety may demand
 One victim here——That victim let me fall——
 A chief of Denmark given to his revenge
 May Norway's prince appease, and the rich blood
 That pours a warm tide to each patriot breast,
 Its azure urns retain.

Avilda. Mistaken chief !
 Too prodigal of life ! 'Twere vain to think
 That Norway's monarch would accept a victim
 To favour *his* escape who wounds his honour,
 And violates his love——'Twere vain to hope
 That Denmark's king would doom the innocent
 And give the guilty freedom——Chief—yet more !
 Thy country may demand an arm like thine,
 Approv'd in valour—would'st thou, then, redeem
 Her alienated love ? would'st thou repair
 The injuries thy daring friend has done her,
 Live for her service and her safety——Thus,
 And on these terms alone may'st thou expect
 My royal father's, or my brother's favour——
 That favour now I hasten to solicit,
 And may the gods that smile on Denmark guard thee !

The second act opens with a soliloquy of Lena near a cottage in a mountainous desert. She is accosted by her lover, and appears apprehensive of falling into the hands of Valdemar. Ostan endeavours to reassure and comfort her; but she exacts from him an oath, that neither his love of war, nor thirst of glory, shall draw him from her side. The conflict which Ostan suffers on this occasion is beautifully described, and heightened with uncommon force of poetry. The lovers are afterwards joined by Berino, who excites Lena's apprehensions, but flatters her with hopes that Valdemar's haughtiness might demand terms so injurious to Canute's honour, as to induce the latter not to give up her and her lover. During this conversation, Lena, through the glade, perceives an armed man walking warily along. Ostan and she retire, and this person proves to be Lothar, who is sent by the princess Avilda to tell Berino that Canute had pardoned him, and that his father Asmond invited him to his court. Berino gratefully accepts the favour, after paying his duty to friendship.

The third act begins with a soliloquy of Avilda in a grove behind the palace of Canute. She expresses great impatience for the return of Lothar, and is joined by her brother Asmond, who informs her, that the insulting terms proposed by Valdemar to Canute had broken off all thoughts of an accommodation. Avilda, fired with the indignation offered to her father, for a moment forgets her love. Lothar, upon his return, finds her still warm with resentment, and informs her of the sentiments in which he left her lover. When Lothar retires, Avilda perceives Lena wandering in the grove, and upon accosting her, is made acquainted by Lena with her quality and her fears. Avilda, however, can administer to her no other consolation than an assurance that she is in no danger of being given up to her husband. Lena unwittingly acquaints her, that

Negligent of life, the brave Berino
To Valdemar a twofold challenge sent,
One, in behalf of Denmark, to engage
The bravest chief of Norway; if success
Should crown his first attempt, a bold defiance
Of Valdemar himself, in Ostan's name,
To break the shivering lance——

She tells Avilda at the same time, that she apprehended Ostan was himself gone to the combat; that during his absence she had been frightened with the noise of hunters, and had wandered to that grove. Avilda promises her protection, and upon leaving her Asmond enters. The next scene proves Lena to be a Dane by birth, which produces an important discovery.

Almond. Heavens! and are you then that ill-fated queen?
 But how! in Denmark born? 'twas ever said,
 And still believ'd, that Valdemar espous'd
 The daughter of a chief of Norway——

Lena. Thus

It was reported; but to serve what purpose,
 I never yet could learn—"Twas false, however,
 In every circumstance—the tender matron
 Who rear'd my infancy with gentlest care,
 And lov'd me with a parent's fondness, told me
 In the last words of life, that I was born
 In Denmark, and from thence by stealth convey'd:
 Ere she could not—but, speechless, to my hand
 Convey'd this bracelet, as if this might prove
 Some token of my birth——

Almond. [*Looking on the bracelet.*] Oh!——O my child!
 My daughter!

Lena. [*Throwing herself at his feet.*] Pitying heaven!

Almond. Oh!——my lost child!

Lena. Indulgent heaven! hast thou no mercies left?
 O strike me, strike me dead!

Almond. [*Raising her.*] My long lost child!

Lena. Still lost! for ever lost!——oh! is it thus
 I find a parent? Thus I meet a father,
 With guilt and ruin in my train? And can you,
 Do you forbear to spurn me from you? Far
 As earth from heaven to spurn me——? Dear good prince!
 Methinks, you weep——

Almond. Thou art, indeed, ill fated——
 Snatch'd, when an infant, from thy nurse's arms,
 And borne we knew not whither—Each pursuit,
 And every search was vain; tho' then at war
 With Norway, such base rapine in a foe
 We could not even suspect—This well-known bracelet
 With her own hands thy tender mother lock'd
 Upon thy little arm——

Lena. Ha! does she live?

Shall I behold her?

Almond. No——in the cold grave
 Long has she slept, unable to survive
 The loss of thee.

Lena. O wretched! O my heart!

This is too much——

[*Faints:*

Almond. Help! help! My child! my daughter!

[*Bears her off.*

The fourth act opens with a conversation between Ostan and Berino, from which we learn, that Berino had vanquished the Norwegian champion, and that he was prepared to fight Valdemar himself. Ostan endeavours to persuade Berino to suffer him to supply his place; but during this generous contest between the two friends, a Norwegian herald appears, who, in Valdemar's name, defies first Ostan, and afterwards Berino, to single combat. The herald takes his leave, and while the friends are conversing, Avilda presents herself in the disguise of a messenger from the king of Denmark, informs Berino that Canute commands his immediate attendance, and then disappears. A friendly scene between the two warriors succeeds, and while Ostan is gone to take leave of the queen of Norway before his combat, Berino begins to reflect on the speech and voice of the supposed messenger, who once more presents herself before him in the same disguise, and again urges his immediate attendance upon the king; but soon leaves him, having reason to suspect that Berino knows her.

The next scene exhibits a plain before the Norwegian camp, where Valdemar and Ostan appear. The latter endeavours at once to exasperate and mortify the tyrant, by expatiating on the pleasures he had tasted in the embraces of his queen. The combat then ensues: Valdemar's sword breaks, but he stabs Ostan dead with a dagger.

The fifth act begins with a conversation between Asmond and Lena in an area in the center of a deep grove, supposed to be the burying-place of her mother and the Danish royal family. She is now awakened to all the horrors of her crime, and begs for death from her father's hands; but as he is about to kill her, he relents, leaves his dagger in the grove, and retires. As Lena takes up the dagger, her brother Lothar enters, and discovers himself. Upon this, she drops the dagger: then Lothar acquaints her with Ostan's death, and that Valdemar is preparing for battle; and at his taking leave, carries off the dagger.

The fifth scene presents Avilda and Berino, who expresses great uneasiness at being absent from the battle, and is informed of Ostan's fate by the princess. She endeavours to soothe him, but in vain; and Lothar entering, acquaints them that the battle was joined, that the Danes were on the point of being routed, and Canute a prisoner. This alarms Avilda, who leaves Berino to rescue her father; and Berino flies to rally the Danish troops. The next scene presents Valdemar and his officers as being totally routed by the Danes. The queen of Norway's dead body, pierced by a dagger, is brought to her husband, whose attendants are seized by Asmond at the head of a

Danish

Danish party. Valdemar shews Asmond his dead daughter, and informs him, that he knew her parentage, but that he had spirited her away when young, because an old prophecy foretold, that when a Norwegian king should marry a princess of Denmark, the two crowns should be united. Asmond acquaints him, that the prophecy was fulfilled, because the king of Denmark was then master of Norway. A duel ensuing, Valdemar is killed. Canute, attended by Lothar and Berino, next enters, and the king tells his son, he owed his safety to Berino's courage. At Asmond's desire, Canute consents to Berino's marriage with Avilda, makes him viceroy of Norway, and the poem concludes with the full wing speech of Canute.

Canute. Thou m. Asmond,

Alone, art to be pitied—Had Misfortune,
With all her train, pursued thy hapless offspring,
She might have been preserv'd—but guilt prevented :
THE STINGS OF GUILT WOUND DEEPER THAN MIS-
FORTUNE.

Yet let the merits of thy own good heart
Defend thee from distress—the shield of virtue
Alike should save the bosom that it shades
From inward sufferings and from outward evils.'

Mr. Langhorne, we hope, will excuse us when we say, that the fable of the Fatal Prophecy is by no means properly conducted. It is deficient in principles, manners, and characters, and yet a little attention, joined to the author's poetical powers, might have rendered it moral and interesting to the highest degree. Lena and Ostan, whom Shakspeare would have made the objects of pity, excite our detestation; while Berino, who, in fact, is the hero of the play, and supposed to be a model of virtue, soothes their guilt, and vindicates their crimes; a conduct which we think is inconsistent with the sentiments of generous, honest friendship.

We know few incidents which could be wrought up to a finer effect than the contest between Berino and Ostan for the honour of fighting Valdemar. But the behaviour of Berino should have been the reverse of what we find it. He ought to have urged his friend to have added murder to the other crimes he had been guilty of towards Valdemar, and thereby have awakened him to a full sense of his guilt. A conduct like this, it is true, would have given a quite different turn to the fable, but it would have rendered it far more moral, sentimental, and consistent with a virtuous character. The behaviour of Ostan, in the luscious description he gives Valdemar of Lena's charms previous to their duel, is unnatural, wanton, and shocking to decency.

Such are the capital objections that may be urged against this poem, which is otherwise full of poetical merit. We know not whether its not being designed for the stage can be any apology for its conduct; neither can we with any justice pronounce that its faults outweigh its beauties.

X. A general View of England; respecting its Policy, Trade, Commerce, Taxes, Debts, Produce of Lands, Colonies, Manners, &c. &c. argumentatively stated; from the Year 1600, to 1762; in a Letter to A. M. L. C. D. By M. V. D. M. Now translated from the French, first printed in 1762. 8vo Pr. 2s. 6d. Robson.

THE professed design of this performance, which we are informed in a preface prefixed by the translator, was written by a French gentleman, is to depreciate the country of England, as to all the particulars specified in the title-page, in defiance of common sense and experience. The author speaks every where like a true Frenchman; that is, like one who both hates and undervalues the English, and builds his calculations on the authority of the Histories of the National Debts of England, by Sir Matthew Decker, Mr. Andrew Hooke, and the late lord Bolingbroke. One of the great points he labours to establish, is, ‘That whatever may be the real superiority of the English, and carrying it as far as imagination can reach, yet since the cause of our present inferiority to them cannot be natural, and must therefore be merely accidental, it only remains to investigate, to find out and put a stop to this accidental cause; that then, England must necessarily return of herself, to that inferior rank, where she ought to be, and France of course will make great visible strides towards her natural superiority.’

With respect to our author’s authorities, three of them were professed party-writers; and the fourth, Sir Matthew Decker, was not only a foreigner, but took for granted the very proposition he ought to have proved, viz. that the foreign trade of England, in 1741, was upon the decline. We shrewdly suspect that this Frenchman has been imposed on as to lord Bolingbroke’s being the author of Political Reflections on the Situation of England, published in 1749: however, be that as it may, an avowed party-writer like him, so notorious for his disregard of all argument, justice, and truth, where it could serve his purpose, ought to have no weight in a dispute of this kind.

This letter-writer, in computing the land-tax of England, and endeavouring to reduce it to almost half its value, does
not

not consider the vast inequality with which it is imposed; so that, in fact, we can form no judgment of the national wealth by its produce. Was it practicable to obtain a new taxation, the difference might then be ascertained. Indeed, since the time of the Revolution, the great support of the public expence in England has arisen from the lands which pay least land-tax, because in such counties, on that very account, commerce, manufactures, and improvements, flourish.

How well informed this very superficial but assuming Frenchman is, may be gathered from his observations upon Scotland, when speaking of the benefit which England receives from that country. ‘As to the money that the Scotch proprietors may perhaps spend in England, you are to observe, that Scotland is but a very poor country: that those landed gentlemen of theirs who come into England, generally carry back with them more than they brought; and that the other people of that country, who go into England, carry little or nothing ever with them, and always carry back something, and often pretty considerable too. It is not the Limousins that enrich Paris, and the fertile district of La Beauce; they go thither only, because they are wanted, in order to carry back with them all that they can save, out of the wages paid them for their labour. It may then be safely affirmed, that this article, far from contributing to England, swallows up more than the three millions of livres raised by the taxes levied in Scotland, which, moreover, may be presumed, to have been already exhausted by the pensions, salaries, and appointments of those, who are employed in the different branches civil and military, of the government of that country. Thus then, the territorial income of Scotland, considered abstractedly, from all kinds of commerce, contributes nothing to England, whereas England may be said to contribute largely to Scotland.’

A Scotchman who understands the present state of his own country, could inform this writer, that though manufactures and commerce are of late years incredibly encreased in Scotland, yet they carry on their trade chiefly, if not wholly, by paper-money; and that one of the principal reasons for this is, because their great landholders rake together all the specie they can get among their tenants that they may spend it in England, from whence they bring nothing down to their own country, but a knowledge of the vices and fashions of the places where they resided.

‘It is impossible,’ continues our author, ‘that Scotland should contribute the least tittle to the article of trade with England. It is even certain, the balance is greatly in its favour; for, having nothing to sell, to enable it to buy, all its

conveniencies must arise from its national industry and economy. Its sales therefore are few, and its purchases still less, in so much, that it dares not venture to purchase the very wheat that it wants; were it to purchase such wheat, it would be forced to go without many other necessary articles, and would soon become more depopulated than it is at present. A great number of its inhabitants content themselves with eating oat-cakes, and very often a kind of oatmeal soaked in water. Scotland sends into England nothing but some black cattle, linen, salt herrings, salmon, and a particular kind of coal that is burned in the houses of people of fashion only. It is true, indeed, that Scotland furnishes swarms of lawyers, physicians, surgeons, military officers and soldiers, shopkeepers, artizans, and pedlars, but very few seamen. Now any country that has nothing, or what is next to nothing, can't but be great gainers by trading with a country that has a great deal. It is not France that gets by Savoy; but Savoy certainly gets by France. The only benefit therefore that England reaps by its trade with Scotland, is, first, by drawing from thence a number of men, whose labour and industry comes cheaper to them than that of their own people, which therefore is a great saving to them. Secondly, by drawing men from thence, who serve to replace those that she is continually losing by her luxury, by her trade, by navigation, and by her wars, which necessarily therefore, makes her less subject to depopulation'.

Never, perhaps, was such a string of absurdities and mistakes crowded in so few lines as in the preceding paragraph. The Scotch mention it as a melancholy truth, that their luxuries are so much encreased by their trade, and the improvement of their estates, that they purchase the chief articles of their expences (in household furniture especially) from England; which amounts to such sums as to throw the balance against them. They complain, that the habits of life are now become as expensive among their countrymen as they are in England; that their houses are as elegantly furnished, their attendants as numerous, and even their tavern expences as dear as in any part of England: that the house-keeping of their nobility and gentry is as extravagant; and that all their trade can scarcely supply the demands the English have upon them for the several articles they import. If any thing was wanting to shew the ridiculous mistake of this author with regard to the poverty of Scotland, we might appeal to that infallible criterion, the price of land in Scotland, which is said to be as high, at this very time, as in England.

It would be mispending our reader's time to dwell longer upon this wild production; the scope of which is, however,

laudable in a Frenchman, as it tends to impress his countrymen with notions that England is far inferior to France, and that by their activity and industry they may soon acquire the superiority over all their rivals. To conclude: this performance is the very reverse of the patient's case who died of good symptoms; for we every day see England flourishing in power, trade and riches, under all the lamentable poverty and mistaken policy attributed to her by this, and other state empirics.

XI. *Observations on Affairs in Ireland, from the Settlement in 1691, to the present Time.* By Nicholas, Lord Viscount Taaffe. 8vo. Pr. 1s. 6d. Griffin.

THE noble author of these observations had the misfortune of being disqualified by his religion from a seat in parliament, and thereby stript of almost all the privileges of an Irish peer; a case not peculiar to him. Tho' we understand that he has spent most of his time in Germany, yet he still kept an eye to the state of affairs in his native country; and it is only doing his lordship justice to confess, that he writes with candour and precision. He quotes the acts of parliament that passed within the period to which he has limited himself; and, speaking of king William's government in Ireland, we meet with the following very remarkable account, which is equally full of truth and good sense, and tends to shew his lordship's design in writing this pamphlet.

'That monarch engaged to preserve entire to the Irish Catholics, all the *civil rights* and immunities they enjoyed under Charles II.—Such an engagement, just in itself, was the more commendable, as it was founded *on the spirit* of the revolution lately brought about, and grafted on the principles of toleration, and civil liberty. It was an engagement which king William could never be persuaded to depart from, and it soon produced its natural consequences. The security he granted to religious dissenters of all denominations, restored industry, and plenty of all things: useful arts were introduced; the land was cultivated; and a fine island reduced to a desert by the late war, soon assumed a new face. In fact, Ireland was never happier than under that monarch. He saw, though others could not, or would not see, that the Irish Catholics might, by kind treatment, be rendered as good subjects as the Catholics in Holland, who served him faithfully, and fought under him against king James'.

His lordship then proceeds to shew the fidelity of the engagements of his countrymen to king William, notwithstanding

ing all the temptations they had to break through them.—
 ‘ That wise prince (says he) trusted to the security he gave them.—But that policy died along with him.’

Tho’ the loyalty of the Irish continued under queen Anne, who was not exposed to the same danger as her predecessor had been, ‘ yet, (says his lordship) by a *strange inversion* of things, our apprehensions *encreased*, as every *cause* of apprehension *vanished*. The nation was alarmed anew. Old animosities have been revived, fresh panics were infused.—The Irish Catholics who embarked their whole fortune on the same bottom with the Revolution, and whose only interest it was, that the state bark should glide smoothly, were no longer to be trusted; and a maxim hath been established, that this state vessel could not be safe, whilst such men had any unperishable goods on board. It was deemed that the security and self-interest, which is the support of every government, could not be a rule to go by, when applied *to them*.—To distress their minds, damp their industry, and render their property precarious, was deemed sound policy. This was the favourite system, opposed to that adopted by king William; and conformable to this system it was, that queen Anne was prevailed upon to annihilate the security he gave, and revoke the publick faith, pledged to those Catholics, as the price of their submission at Limerick, in sixteen hundred and ninety-one.’

His lordship complains of the bad policy which succeeded, ‘ by tying up the hands of a million of people, from *co-operating with the public*, in the *public service*.’ He thinks that this severity was the more unjustifiable, as the visible conduct of the Irish towards the government at that time, was unexceptionable; and is of opinion that they probably possessed the same principles with their brethren in Holland and Germany, who were not only tolerated, but rewarded for their civil orthodoxy. That such considerations did not take place in queen Anne’s time, was owing to the wrong conceptions entertained of the principles of the Irish Catholics, as if they had ‘ justified perjury in religion, and destruction to civil government, wherein they had not the lead.’ We coincide with his lordship in supposing that, perhaps, too great industry was employed by the divines and politicians of those days, in charging these diabolical principles indiscriminately on all Irish Roman Catholics. The noble author then laments the aversion which some have to better information, and to that knowledge which proves shocking to their prejudices. He next enters into a disquisition upon the mistaken policy founded on those prejudices; exposes with great decency (we shall not say with what justice) its pernicious consequences, since the days of king William; and shews

how widely different the conduct of the English government is from that of the protestant states in Germany. 'In Ireland (continues his lordship) in queen Anne's reign I mean, it was deemed sound policy, to abridge the immunities granted by king William to the Catholics, to lessen their connexion with their native country, and lay the exercise of their religion under such restrictions, as virtually amounted to a prohibition. By the laws passed in that reign, they are interdicted to realize the produce of their industry, under the penalty of forfeiture; they are also excluded, under alike penalties, from leasehold interests except for thirty-one years only, but this under considerable restrictions, from the danger of trusting any durable property to such hands. The tenure is thus confined to a few years, and, lest that should be too much, it has been enacted, that, in case of their having more than a third penny profit in it, such tenure shall be forfeited to the sole advantage of *the first protestant discoverer.*'

His lordship next bewails, in very affecting terms, the evil of informers, who are encouraged by those severities, and the shocking system which is introduced in the natural course of things. 'A son (says he) conforming to the religion established, is, by law, invested with a power over his father's inheritance, making that father but a bare tennat for life, under great restrictions; and bringing his grey hairs with sorrow to the grave.' He then refers to the statute books for a detail of the almost incredible legal hardships which the Irish Roman Catholics suffer at present; the consequence of which is, that the *Saulag race* in Ireland, which answers to the English yeomanry were entirely expelled, and the flourishing agriculture that prevailed in Ireland under king William was neglected.

The noble author proceeds next to answer the arguments urged for such unaccountable severities, and calls upon his opponents to prove that the principles of the Irish Roman Catholics are different 'from those of their brethren in Holland; from those who are endowed with so many civil immunities, in his present majesty's German dominions, or those under his Prussian majesty, in the electorate of Brandenburg.'

George I. could not abolish the laws against the Irish Roman Catholics, but (according to our author) he relaxed as much as possible the penalties annexed to the exercise of the Catholic worship. George II. trod in the steps of his royal father, the consequence of which tenderness was, that they continued dutiful and loyal subjects throughout all his long reign, tho' shaken by a rebellion, and that when the French meditated a descent upon Ireland, the Roman Catholics there entered into

engage-

engagements for opposing them. This is a fact unquestionably proved, by the exhortations of their clergy, their own address, and the duke of Bedford's testimony of their loyalty, in a letter he wrote to the speaker of the house of commons in Dublin. His lordship then proceeds to shew that 'the insurrection of some of the cottagers in a few counties of Munster, is no exception to the duty they owe, and pay to their sovereign.' This he proves by the behaviour of their superiors of the Catholic clergy, on that occasion, which are so recent and well known that they need not be particularized here. He afterwards disproves the common-place arguments brought against papists, drawn from the papal dispensations for perjury and duplicity; argues warmly for toleration, and a mitigation of the rigour of some penal laws; and concludes with an earnest address to his 'fellow-subjects, the British and Irish Catholics, to continue steady in that loyalty, that subserviency to the ruling powers, which their religion prescribes; grateful to the sovereign who *protects* them; patient and resigned under the laws which *punish* them.'

We have been the more diffuse in our account of this excellent pamphlet, because few publications of late have equally merited the public attention. The principles advanced by the noble author are supported by facts. The style is animated and elegant, to an uncommon degree; the conclusions rational; and we hope it will have its due effect, in an age which piques itself upon shaking off prepossessions and prejudices.

MONTHLY CATALOGUE.

12. *Hypochondriasis; a practical Treatise on the Nature and Cure of that Disorder, commonly called the Hyp and Hypo.* By J. Hill, M.D. 8vo. Pr. 1s. Printed for the Author.

SO! cries the ludicrous reader, here's another harbinger to a new quack medicine. Hath the doctor forgot that his medicines, already published, are abundantly sufficient to cure all the diseases to which these wretched bodies of ours are liable? or have the public forgot that it is necessary he should live by their folly, and so require to be reminded of their duty to support this *Æsculapius* of the age? Ungrateful world! how can you speak thus disrespectfully of a man, who spends all his time in prying into the secrets of nature, without any motive

save that of contributing to the felicity, by restoring the health, of his fellow creatures? His own uncertain state of health will not permit him to practise the healing art in the ordinary method; but shall, therefore, a gentleman of his benevolent disposition be deprived the satisfaction of relieving the sick by extraordinary means? No surely. Confess your obligations, take physic, and be satisfied. What though, in the course of this learned treatise, he should happen to recommend a certain medicine of his own preparing? Can any thing be more natural, than that in treating of the *hypo* he should point out the medicine by which it may be cured? What can be more rational, than that so great a botanist should best know the plant he recommends? and what can be more consistent, than that he also should be best acquainted with the manner of preparing it? Nevertheless, since there are a number of malicious people in the world, ever ready to depreciate virtuous actions, and to misconstrue the most laudable and benevolent intentions, the good doctor, that he might not leave *a loop to hang a doubt on*, declares, that if any person, rich or poor, will but apply to him for relief, he shall refer them to no apothecary, whose bills require they should be drenched with potions; but he will tell them in all cases where to find some simple herb, which the patient may, if he pleases, prepare himself; or, *if he had rather spare that trouble, he may have it prepared from him.* Charitable man!—With regard to this spleen-wort, he honestly informs us, that there is no method of using it more effectual than simply taking it in powder, and that the tincture (which, for the good of mankind, will possibly be speedily advertised) has no advantage, save that of being easier and pleasanter to take. So that it should seem, that a person afflicted with the *Hypo* has nothing to do, but to go to a druggist or herb-shop, and provide himself with this most excellent medicine, with little expence to himself, and no emolument to the good doctor. Can any thing in the world be more disinterested? If, indeed, any person should chuse, for greater security (and who can be too secure in a matter of such importance?) to consult the doctor concerning the reality of the herb he may have purchased, he will not be so inhuman as to refuse his advice; which is the more necessary, because, as the doctor very truly observes, abuses in medicine are at this time very great. He tells us, as an instance of such abuses, that, but the other day, a person went to several herb-shops in order to buy some of this spleen wort; that every shop took his money, and gave him a different plant, not one of which was the right one. So that, though the doctor hath been so generous as to disclose this great medicine, without any prospect of advantage to himself, nevertheless, through

the depravity of the age, and the villany of all medicine-mongers (except the doctor), his kind intentions are so far frustrated as to render it impossible for us to take this spleen wort with safety, unless prepared under Dr. Hill's inspection. What a strange world we live in! that a good man cannot possibly exercise a single act of charity, but it must, *volens volens*, terminate in his own emolument.

With regard to the virtues of this spleen wort, they are evidently deducible from its name, Spleen-wort, because it cures the spleen, or, according to Dr. Hill, the *hypo*. Nay, so prodigious are its effects upon that peculiar *vices*, that, as Vitruvius saith, "The swine in Candy, where it grew, by feeding thereon were found to be without spleens." Now there can be no reason why it should not have the same effect on a species of animals so many of which bear so strong a resemblance to those mentioned by Vitruvius. If this then should be the case, those who are afflicted with the *hypo* may not only expect to be cured of their present complaint, but, by having their spleens entirely destroyed, rendered incapable of a splenic fit for the future.

13. *A Commentary on the Dysentery, or Bloody Flux. Translated from the Latin of Mark Akenfide, M. D. &c. by John Ryan, M. D. 8vo. Pr. 2s. sewed. Noble.*

If it should be granted, that no person ought to practise physic who is unacquainted with the Latin language, it will necessarily follow, that translations of medical books can be of service to those only who improperly assume a profession from which they ought to be excluded; a profession in which, in an especial manner, *a little learning is a dangerous thing*. As to this translation, we shall give our readers a specimen of it, in the following extract from page 4. Having informed us, from Sydenham, that there are different *sorts* of dysenteries, which consequently require different treatment, he proceeds thus: "For if this was not the case, we could not take the liberty of making any excuse in any species of it; for in every kind of philosophy, there ought to be a freedom to chuse, but particularly in physical questions, where the mind must extend itself, to the right understanding, both the occasion of what it is to know, and the matter to be learned thereby. But if it should happen, that such as differed from great men in their sentiments, would be thought to violate the esteem and reverence for them, it must inevitably happen, that students thus circumstanced would make little progress, nay scarce would have a beginning or increase, but rather continue in a state of infancy; a complaint

which may be with great justice taken up, concerning medicine, above any other art or employment whatsoever. My first observation then concerning a dysentery is, that the same ought seldom or never to be considered as consisting in acute diseases, or to be attended with any fever, &c.' Was there ever such a paragraph of wretched nonsense! Satisfied with this specimen of the translator's abilities, our readers, we presume, will excuse us from saying any more concerning this most contemptible performance.

14. *Observations on Vapor-Bathing and its Effects: with some particular Cases, in which it was used with Success.* By John Symons, Surgeon. 8vo. Pr. 1s. 6d. White.

We learn from the introduction to this pamphlet, that the author's motive for its publication was a desire of introducing into more general practice a method of cure, at present much neglected, though approved by eminent physicians, both ancient and modern. The disorders in which he principally recommends vapor bathing, are, inflammatory fevers, nervous fevers, fevers attended with violent peripneumonic symptoms, *angina inflammatoria*, the gout, the cholic, obstruction of the *calamenia*, *fluor albus*, impaired use of the limbs, the rheumatism, swelling and lameness of the joints, *anchylosis*, the venereal disease.

The relaxing, discutient, and attenuating power of the steam of warm water is too generally known to require many arguments in support of its utility in those disorders in which such effects may be required. In diseases, therefore, which are believed to arise from spasm or obstruction, it may be tried with great probability of success. Indeed, this is so generally acknowledged, that vapor-bathing would certainly be more frequently prescribed, were it not for the difficulty in procuring conveniences for the purpose, especially in acute cases. For the benefit, however, of those who visit Bath, the author has contrived a method of administering the vapor-bath to patients in their beds. Possibly, when he has reaped sufficient advantage from his invention, he may think proper, for the good of mankind in general, to make known to the world the construction of his machine.

15. *An Account of East-Florida, with a Journal, kept by John Bartram of Philadelphia, Botanist to his Majesty for the Floridas; upon a Journey from St. Augustine up the River St. John.* 8vo. Pr. 4s. Nicoll.

This account, published by Dr. Stork, gives us a very favourable opinion of East-Florida, which, before this publication,

tion, was a kind of Terra Incognita to Englishmen. The author's first section treats of the situation, boundaries, and extent of East-Florida; the second of the soil, which is represented as being uncommonly fertile; the third, of the climate; the fourth, of its natural productions, viz. fruit-trees, shrubs and plants, animals, birds, fish, insects; and the fifth of the cultivation of the colony. The following description of St. Augustine must be a curiosity to many of our readers.

' A neck of the main land to the north, and a point of Anastasia island to the south, form the entrance of the port. Opposite to the entrance lies Fort St. Mark's, so called from the river it lies upon; this fort is a regular quadrangle, with four bastions, a ditch fifty feet wide, with a covert way, places of arms, and a glacis: the entrance of the gate is defended by a raveline; it is case-mated all round, and bomb-proof: the works are entirely of hewn stone, and being finished according to the modern taste of military architecture, it makes a very handsome appearance, and may be justly deemed the prettiest fort in the king's dominions.

' The town of St. Augustine is situated near the glacis of the fort, on the west side of the harbour; it is an oblong square, the streets are regularly laid out, and intersect each other at right angles; they are built narrow on purpose to afford shade. The town is above half a mile in length, regularly fortified with bastions, half-bastions, and a ditch; besides these works it has another sort of fortification, very singular, but well adapted against the enemy the Spaniards had most to fear: it consists of several rows of palmetto trees, planted very close along the ditch, up to the parapet; their pointed leaves are so many chevaux de frize, that make it entirely impenetrable; the two southern bastions are built of stone. In the middle of the town is a spacious square called the Parade, open towards the harbour: at the bottom of this square is the governor's house, the apartments of which are spacious and suited to the climate, with high windows, a balcony in front, and galleries on both sides; to the back part of the house is joined a tower, called in America a Look-out, from which there is an extensive prospect towards the sea, as well as inland. There are two churches within the walls of the town, the parish church a plain building, and another belonging to the convent of Franciscan friars, which is converted into barracks for the garrison. The houses are built of free-stone, commonly two stories high, two rooms upon a floor, with large windows and balconies: before the entry of most of the houses runs a portico of stone arches; the roofs are commonly flat. The Spaniards consulted convenience more than taste in their buildings; the number of houses in

the Spaniards time, in the town, and within the lines, was above 900; many of them, especially in the suburbs, being built of wood or palmetto leaves, are now gone to decay. The inhabitants of all colours, white, negroes, mulattos, Indians, &c. at the evacuation of St. Augustine, amounted to 5700, the garrison included, consisting of 2500 men. Half a mile from the town, to the west, is a line with a broad ditch and bastions, running from St. Sebastian's creek to St. Mark's river: a mile farther is another fortified line, with some redoubts, forming a second communication between a floccata fort upon St. Sebastian's river, and fort Mosa upon the river St. Mark's.

• Within the first line, near the town, was a small settlement of Germans, who had a church of their own. Upon St. Mark's river, within the same line, was also an Indian town, with a church built of free-stone; the steeple is of good workmanship and taste, though built by the Indians: the lands belonging to this township, the governor has given as glebe-lands to the parish church.

• The land about Augustine, in all appearance the worst in the province, is yet far from being unfruitful; it produces two crops of Indian corn a year; the garden vegetables are in great perfection; the orange and lemon trees grow here, without cultivation, to a larger size, and produce better fruit than in Spain or Portugal.

• Opposite to the town of St. Augustine, lies the island of Anastasia; this island is about 25 miles in length, and divided from the main land by a narrow channel, called Matanza river, though, in reality, an arm of the sea: the soil is but indifferent; at present it is used for pasturage; but having some creeks and swamps in several parts, may in time be cultivated to advantage.

• At the north end of this island is a watch-tower, or lookout, built of white stone, which serves also as a land-mark for vessels at sea. At the approach of any vessels, signals are made from this tower to the fort; a few soldiers do duty there on that account. A quarry of whitish stone is opposite to Augustine, of which the fort and houses are built: stone quarries are very rare in the southern parts of America, which makes this of Anastasia the more valuable; the stone is manifestly a concretion of small shells petrified; it is soft under ground, but becomes very hard and durable by being exposed to the air.

A reader of a botanical turn will receive vast pleasure from Mr. Bartram's Journal, annexed to Dr. Stork's Account, which conveys him through a fairy land, to which Nature has been profusely lavish. The author's pursuit of knowledge and information seems to have rendered him insensible to fatigue, laborious

borious days, and uncomfortable nights. We shall conclude with recommending this publication to the public, who may justly consider it as a useful and valuable present.

16. *The Dutch Displayed; or, a succinct Account of the Barbarities, Rapines, and Injustices, committed by the Subjects of Holland upon those of England, since the Commencement of the Dutch Republic to the present Times. With a Plate, exhibiting a View of the Torments inflicted on the English at Amboyna.* 4to. Pr. 2s. 6d. Williams.

Though we cannot approve of national reflections thrown out for the faults or crimes of individuals, yet the commercial character of the Dutch is too generally selfish not to incur some imputation of its being national. De Wit, the greatest, and the most sensible of the Dutch patriots, would have made his country a province to France, provided such a dependence could have extended her trade, or increased her riches. The popular fury which destroyed him did not proceed from the love of liberty, or independency, but from the rage of his countrymen, at seeing their properties on the point of falling a sacrifice to French ambition and avarice. The dread of such another revolution fixed king William in the stadtholdership; and under him the government of Holland was composed of men who equally hated and feared the French. The same spirit continued for some time under queen Anne; but it is a notorious fact, that while the government of the United Provinces was at war with France, their subjects were supplying her, for money, with powder, shot, and naval stores of every kind. The behaviour even of the Dutch government, in later times of distress, to England, is too recent to be particularized here. The reader will find some account of it, in the pamphlet before us.

We are inclined to believe this Succinct Account owes its publication to private motives. It begins with the history of the well-known massacre at Amboyna, and other transactions in the East-Indies; and proceeds to the treaty of Breda in 1667, when the Dutch became proprietors of our colony of Surinam, under many express covenants for security of the persons and properties of the English planters then resident in that country. The infractions of this treaty occasioned a new war, which ended in a peace in 1674, when fresh provisions were made for the security of the English planters, and their effects. Among these was one Jeronimy Clifford, who had married an English lady, and was possessed of very considerable property in Surinam, which he wanted to sell, that he might remove to Jamaica, where he had purchased a plantation. Instead of being in-

dulged in this liberty, which had been expressly stipulated by the late truce, he was not only prohibited by the governor of Surinam from transporting his estate out of that colony, but harrassed by many vexatious and expensive prosecutions, and confined a close prisoner from the year 1689 to 1692, when he was sentenced to death, and his estate to be confiscated to the use of the fiscal. However, the council most mercifully mitigated this punishment into seven years close imprisonment and a fine of 150,000 pounds of sugar. Clifford's case being represented to king William, by his interest their high mightinesses, in 1694, ordered the governor of Surinam to set him at liberty, and suffer him to depart with his effects. Before his departure from Surinam, Mr. Clifford insisted upon being indemnified for the damages he had unjustly sustained by the fiscal of that court, amounting, according to his account, to 4,494.365 pounds of sugar, at the rate of a styver a pound; but the Dutch governor would neither comply with this request, nor take off the sequestration laid on his estate, by virtue of the sentence on which he was imprisoned.

Clifford removed afterwards from Surinam to Barbadoes; and shortly after repaired to Amsterdam, where he applied to the states general, but in vain; nor can we pretend to follow him through all the courts where he sought relief. It is sufficient to say, that his claim was incontestible, and, through the spirit exerted by the British ministry, it was, in May 1705, liquidated by the lords of trade to the sum of 13,514*l.* 11*s.* 8*d.* Notwithstanding all this, he never received any satisfaction. In 1759 his legal representatives applied to the king and council, who referred it to Sir Charles Pratt, the present lord-chancellor of Great Britain, who reported, that the Dutch must account for the said sum of 13,514*l.* 11*s.* 8*d.* with interest. Sir Joseph Yorke, the British ambassador at the Hague, presented a spirited memorial, and a new case is here introduced, the reprinting of which, indeed, might have saved all the preceding narrative. We do not find, however, that the petitioners have received any relief, though the sum due to them now amounts to 217,971*l.* 0*s.* 7*d.* a sum so large, that, though it is private property, the payment of it becomes a public concern. The rest of this pamphlet exposes the late behaviour of the Dutch in the East Indies, which is already well known to the public, as are several other transactions which do no great honour to their friendship or gratitude. Upon the whole, though this is not one of the most masterly performances we have seen, yet the reading it may be of great service to such British subjects as are prepossessed with a very high opinion of DUTCH FAITH.

17. *An Essay on the Management of Bees. Wherein is shewn the Method of rearing those useful Insects; and that the Practice of saving their Lives when their Honey and Wax are taken from them was known to the Antients, and is, in itself, simple and easily executed.* By John Mills, F. R. S. Member of the Royal Societies of Agriculture of Paris and of Rouen, and of the Oeconomical Society of Berne. 8vo. Pr. 3s. Johnson.

It is impossible to possess the least spark of humanity, and not lament the common fate of these intelligent, industrious, and useful insects, which, when rifled of their treasure, dooms them to destruction. Doubtless, among the premiums offered by the laudable Society for the Encouragement of Arts, &c. there are many which may be more eminently advantageous; but there is none which more evidently bespeaks their extensive humanity, than the premium destined for those who should collect a certain quantity of wax without destroying the bees. To this attention of the society we are indebted for the publication of this pamphlet, the contents of which, the author informs us, were intended to make a part of the continuation of his general System of Husbandry, which he purposes finishing as soon as his health will permit.

From the first section of this performance, we learn to distinguish the queen (who governs the hive, and is the only female in it) from the other bees. She is longer and larger, her legs straighter, her wings shorter in proportion to her body, her hind parts more taper, terminating in a sharper point, and her belly and legs are of a deep yellow. From this section we also learn, that the secret of the famous bee conjuror most probably consists in his having a queen bee concealed about him, it appearing, from experiment, that, by this means, a swarm of bees may be conducted any whither. Our author proceeds next to treat of the drones, the working bees, the wax, the combs, the honey, their manner of breeding, swarming, of uniting swarms, of the apiary, of shifting their abode, of their enemies, of the common method of taking the honey, of the method practised by the ancients, of the improved method, of the management of bees in colonies, of the management of bees in hives, in boxes, of the diseases of bees, of separating the honey and wax, directions for purchasing bees, and for discovering bees in woods; directions for making mead.

From this variety of subjects we shall select that chapter which treats of the management of bees in hives.

The society which the states of Britany have established for the improvement of Agriculture, Arts, and Commerce, constantly

stantly distinguished by the regularity and judgment which attend all their steps, have proceeded admirably in regard to bees. They began with procuring information of what has been hitherto done to preserve the lives of those useful creatures, and at the same time encrease the quantity of wax, their principal object. Count de la Bourdonnaye took upon himself not only the making of this enquiry, but also the conducting of such experiments as might be necessary to ascertain the true merit of each method proposed.

‘ In their Memoirs for the years 1759 and 1760 we are informed, that the count preferred the following, on account of the success with which it was attended, and also for its cheapness, which, as they justly observe, is a most important point in whatever relates to the management of rural affairs. As this method bears a near resemblance to Mr. Thorley’s, I shall here subjoin it to his account.

‘ Count de la Bourdonnaye’s hives are made of straw, divided into two parts, which are placed one over the other. Each of these parts is twelve Paris inches * in diameter in the inside, and eleven inches high; so that, when joined, they make an hive twenty-two inches in height. They are nearly flat on the top, and have in the middle of the top a hole an inch and a quarter square. The upper half rests on the lower. They are made of sufficient thickness to be proof against cold, and not to be heated by the rays of the sun. When united, their joining is luted close.

‘ When the bees have filled the upper half, the combs are necessarily interrupted by the intermediate bottom; and this, perhaps, induces them to fill that half more completely than they would do if they met not with such a stop. When both parts are full, which may be known by the bees wanting room, the upper half is taken away, and as soon as it has been emptied, it is put under the remaining full half.

‘ While the bees are filling the lower half of the hive, the eggs laid in the upper half become bees: and as the queen deposits her eggs as near the entrance as can be done with safety to the young, she never lays any in the upper half, after it is become the upper half; but as fast as the bees are perfected there, the cells are filled with honey. By this means none of the young brood are lost, and almost the whole of what is taken consists of honey and wax.

‘ The hives stand separate, and at a distance from walls. No plants are suffered to rise high near them; and the stool is raised

‘ * The Paris foot is to the English foot, as 12 $\frac{7}{8}$ inches are to 12 inches.’

so high from the ground, that mice, their very dangerous enemies, cannot jump up to it.

18. *The English and French Letter-Writer, or General Correspondent. Being a new and copious Collection of Letters on a Variety of interesting Subjects, relative to the usual Occurrences in Life; calculated to promote the speedy Attainment of both the English and French Languages, &c. for the Use of Schools.* By John Rule, A. M. Master of the Academy at Islington. 12mo. Pr. 2s. 6d. Johnson.

We see nothing reprehensible in these letters. Gentlemen in trade are best judges how far they are calculated for mercantile purposes. Such of them as do not more immediately relate to that design, but to education and the general concerns of life, are drawn up with decency and propriety.

19. *The Art of Shooting Flying; familiarly explained by way of Dialogue. Containing Directions for the Choice of Guns for various Occasions. An Account of divers Experiments, discovering the Execution of Barrels of different Lengths and Bores. With many useful Hints for the Improvement of young Practitioners, entirely new.* 8vo. Pr. 6d. Johnson.

To this dialogue is prefixed the following Advertisement.

'The writer of this little tract has ventured to present it to the public, not presuming on his literary qualifications as an author, but on his long experience; and being sensible, that only an experienced workman could supply the useful observations herein comprized. He has found that errors early admitted may be long retained. The scope of his work then, is to explode some common mistakes, and reduce the art of Shooting Flying to some method; not indeed to the rigorous accuracy of mathematical demonstration; for the mechanical manner here adopted seems more fit for the use of practitioners. He has aimed to be concise, and not to tax his readers by the length of his performance. He hopes that little faults in point of style will be overlooked: and if in any measure it answer the practical design, shall think his labour sufficiently rewarded.'

This we apprehend, from a perusal of the pamphlet itself, to be a very impartial account of its contents, though the subject seemed at first to us so very barren, that we thought it was calculated for the use of such gentlemen as, in an allegorical sense, *shoot flying*, or, as some affect to call it, *draw a long bow*. For our own parts, we have been so long disused to the sports of the field, that we should make a poor figure as Reviewers.

should

should this publication excite a schism among sportsmen, and engage them in a literary war. We cannot, however, at present refuse it our approbation, and hope that the rules it contains will contribute to the safety as well as the diversion of all practitioners in the noble art of shooting flying.

20. *The Effusions of Friendship and Fancy. In several Letters to and from select Friends. 2 Vols. The Second Edition. 8vo. Pr. 6s. Becket and de Houdt.*

We have already endeavoured to do justice to Mr. Langhorne's merits as an author, and particularly to the work before us *, which is re-published with large additions and improvements: As the productions of real genius, especially in poetry and the *belles lettres*, are valuable, and often not very exuberant, it would be ungenerous to transcribe any of the additions and improvements which have been made to this re-publication. We shall therefore content ourselves with observing, that they are at least equal to any of Mr. Langhorne's former writings; and we recommend them to all readers who are happy enough to possess a taste for the *melle atque facetum*, that tender politeness diversified by humour, which distinguishes the works of this writer.

21. *Memoirs of a foreign Minister at the Court of London, containing different Accusations, wherein the Conduct of this Minister at London, and other Cities in Europe, is demonstrated. In French and English. 4to. Pr. 2s. Dixwell.*

As this publication is of a private and diplomatic nature, it would therefore be neither safe for ourselves, nor instructive for our readers, to enter too minutely into its particulars. The substance of it contains a complaint of a female shopkeeper at Brussels against a certain chevalier, who pretended to be minister to a certain German potentate, and who, under pretence of purchasing cloaths for an English duke, defrauded her to the amount of 2280 florins money of Brabant. All we can say farther is, that the lady seems to be extremely keen in her endeavours to recover her debt, and in interesting all the diplomatic body in her favour. She concludes with a letter to a *my Lord*, in which she threatens to print the chevalier's history, in case she does not receive satisfaction.

* See Vol. XVI. p. 6.

22. *The Life of the celebrated Benj. Stratford, who was tried and condemned last Surry Assizes for a Forgery, and executed at Guildford, on Sept. 6th, 1766. Written by himself. 8vo. Pr. 1s. Wilson and Fell.*

The hero of the pamphlet before us says, he was ushered into the world with great natural powers; but we cannot discern the smallest trace of genius in his performance, which consists of nothing more than tiresome and repeated descriptions of such scenes of wickedness and debauchery as ought to be suppressed in every publication intended for the benefit or instruction of mankind.—He was, at last, apprehended and tried for having feloniously published as true, knowing it to be false, forged, and counterfeited, a certain bill of exchange of John Drummond, upon Mess. Willet and Wakefield, for eighty-two pounds ten shillings, dated Birmingham, Oct. 8, 1766, with an intent to defraud Mr. John King, collar-maker, in Westminster; for which offence he received sentence of death, and was executed accordingly.

23. *An Examination of Dr. Rutherford's Argument respecting the Right of Protestant Churches to require the Clergy to subscribe to an established Confession of Faith and Doctrines. Wherein is considered the Tendency and Force of the Argument. By a Clergyman of the Church of England. 8vo. Pr. 1s. Johnson.*

The author of this Examination observes, that the right for which Dr. Rutherford contends is *unlimited* in its extent; that, upon the same principles, the church of Rome may justify her claim in every thing that she requires of her clergy; and, consequently, that the ministers and pastors of every other church are chargeable with exercising their office *unwarrantably*; or else, that this general *right* contended for is altogether insignificant, without meaning and effect.

Having shewn the *tendency*, he proceeds to consider the *force*, of the argument, by which the archdeacon attempts to vindicate the claim of this right over the clergy.

Dr. Rutherford alleges, that ‘it is the duty of church-governors to secure and promote, as far as they are able, the true faith and doctrines of the gospel.’ From this duty he would infer their right over the clergy and laity in the case of subscription. Our author exposes the fallacy of this reasoning; and maintains, that, from the archdeacon’s positions, the very opposite conclusion may be drawn with equal, if not more, logical exactness. For, says he, if it be the duty of church-governors, as Dr. Rutherford contends, ‘to take care that the
people

people should be instructed in the truth of the gospel,' they have a right, or rather it becomes their duty, to enjoin, that all those whom they admit to the office of public teaching shall first give them sufficient assurance, that they will *not* teach and explain the scriptures, according to *any* system of faith and doctrines, drawn up by *fallible men*; in other words, that they will *not* subscribe to an established confession of faith and doctrines.

He adds, 'that to oppose the advocates for a farther reformation of our establishment, on principles favourable to *all* establishments, to the worst and most intolerant, no less than to the best and most rational, tends more to disgrace the constitution of our church, in the eyes of all sensible and considerate persons, than even the most injudicious attempts that have been made to remove its acknowledged imperfections.—I appeal to every one that is acquainted with the subject, and shall have carefully examined the Vindication, whether it is not founded on those very principles which the honest, though mistaken, dissenter is every day representing as the *reproach* of the church of England, which the artful Papist affects to *compliment* her for retaining, but which a true church of England man will ever indignantly *disavow*.'

This performance contains a full refutation of the argument which the author has undertaken to examine. But, after all, what shall we say on the merits of the question?—Articles and subscriptions may be considered as the fortifications of a national church. They serve, indeed, very often for the lodgment of the enemy, and may be attended with other inconveniencies; but were an adventurous projector to remove them out of the way, the friends of the church might have reason to exclaim—*Why hast thou broken down her hedges, that all they that go by pluck off her grapes? The wild boar out of the wood doth root it up, and the wild beasts of the field devour it!*

24. *Miscellaneous Essays in Verse.* By Janus, junior. 12mo. Pr. 3s. Crowder.

Prefixed to these Essays is a list of subscribers, which immediately inspired us with an idea, that the profession of the author rendered the publication a kind of curiosity, however deficient it might prove, in other respects, of poetical merit. We were confirmed in this conjecture by reading the Essays themselves, which, though tolerable, from a professed mechanic or day-labourer, can never give the author the smallest title to a corner in Parnassus. We can easily pardon the fondness of friends towards a townsman or countryman who celebrates them in print, or what they think poetry; but this

Mr.

Mr. Janus, Junior, not contented with being a poet, commences politician likewise, and is a most devout admirer of Mr. Wilkes; witness the two following epigrams.

‘ Epigram, on chusing a new member for Aylesbury, in Mr. Wilkes’s room.

‘ A second member chosen? well:

Let him in loyalty excel.

Rais’d to this station, may he bring

A fervent zeal to serve his king;

The subjects liberties promote,

And in defence of freedom vote,

Scorning the mercenary tribe,

Who’d sell their country for a bribe!

In short, let this fulfil the trust

As uncorrupted as the first,

And I’ll for ever be your debtor,

If Aylesbury e’er gets a better!

‘ Another on the same.

‘ Of Aylesbury’s two members, some have reckon’d

The preference in favour of the *second*;

Whilst others take it for a thing confess’d,

This second choice will prove a *second best*.’

A political dialogue of our author’s writing, between lord Scotus and lord Anglicanus, concludes as follows; which may give our reader some idea of his merit, both as an author and a politician.

‘ ’Tis time the English were alarm’d,

And with a just resentment warm’d,

Against the evil day prepar’d,

And boldly stood upon their guard:

And that the truth may all be told,

We this may as a maxim hold,

That when we’re govern’d by a S—hman,

Each Englishman should be a watchman.’

25. *An Epistle to the Right Hon. the Earl of Chatham, Lord keeper of the Privy-Seal, and one of his Majesty’s most honourable Privy-Council.* 4to. Pr. 1s. Bladon.

We are sorry that so excellent a poet as the author of this Epistle, should prove one of the *cringing courtiers* whom he mentions in the very first lines of his poem, as attending a great man’s levee.—It is with no less concern we see him
prostitute

prostitute his verse to the purposes of personal adulation, or political satire, and servilely treading the beaten tracks of both. An encomium on the reign of Eliza is a never-failing harbinger of a panegyric upon lord C——m; an abuse of the family of Stuart follows of course, and we scarcely know a subject which of late has been worn so threadbare *. Our author next characterizes the reigns of king William and queen Anne; that of the Brunswick family may perhaps be thought original and masterly.

‘ When Brunswic’s line the sceptre came to wield,
A line elect, by freedom’s pow’rs upheld,
Of temper equal, firm, undaunted, just,
Their virtues well deserv’d the sov’ reign trust.
Confirm’d in principles of public good,
No partial views, no light capricious mood,
E’er check’d their stedfast rule, or chang’d their plan,
But still the monarch rose above the man.
Thrice happy kings! beneath whose fost’ring smile,
Peace, plenty, commerce, freedom blest the isle.
Averse from change, the man they faithful prov’d,
Was long preserv’d in place, protected, lov’d.
Thus Walpole saw, beneath the fire and son,
Thro’ twice ten years his brilliant honours run.
For mild his measures, fraught with peaceful lore,
And law, and right, went hand in hand with pow’r.
Yet truth will tell, he spread, with baleful hand,
The seeds of dire corruption thro’ the land.
He taught the senate, honour’s seat of old,
To burn with lust, insatiate lust of gold.
With more sinister aims and darker views,
The means he taught will future statesmen use,
While ages hence the curst corruption feel,
And rue the hour he sapp’d his country’s weal.’

From these lines the reader may form an idea of the author’s poetical powers, which raise him far above the middling rank of bards. In the subsequent part of his poem he abandons himself to party praise and party rage, with some degree of justice in both, but exceeding the limits of truth and moderation; virtues which seem to have been banished lately from poetical compositions of this kind.

* See Vol. XVII. p. 289. Ibid. p. 293, & passim.



THE CRITICAL REVIEW.

For the Month of *November*, 1766.

ARTICLE I.

Commentaries on the Laws of England. Book II. By William Blackstone, Esq; Solicitor-General to her Majesty. 4to. Pr. 1l. 1s. Worral.

THIS very instructive author, after the historical account of the feudal reliefs, which we quoted in our last Number, proceeds to *primer seisin*, which was incident only to the king's tenants *in capite*.

' *Primer seisin* was a feudal burthen, only incident to the king's tenants *in capite*, and not to those who held of inferior or mesne lords. It was a right which the king had, when any of his tenants *in capite* died seised of a knight's fee, to receive of the heir (provided he were of full age) one whole year's profits of the lands, if they were in immediate possession; and half a year's profits, if the lands were in reversion expectant on an estate for life. This seems to be little more than an additional relief: but grounded upon this feudal reason; that, by the ancient law of feuds, immediately upon a death of a vassal the superior was intitled to enter and take seisin or possession of the land, by way of protection against intruders, till the heir appeared to claim it, and receive investiture: and, for the time the lord so held it, he was entitled to take the profits; and, unless the heir claimed within a year and day, it was by the strict law a forfeiture. This practice however seems not to have long obtained in England, if ever, with regard to tenures under inferior lords; but, as to the king's tenures *in capite*, this *prima seisina* was expressly declared, under Henry III and Edward II, to belong to the king by prerogative, in contradistinction to other

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lords.

lords. And the king was intitled to enter and receive the whole profits of the land, till livery was sued ; which suit being commonly within a year and day next after the death of the tenant, therefore the king used to take at an average the *first fruits*, that is to say, one year's profits of the land. And this afterwards gave a handle to the popes, who claimed to be feudal lords of the church, to claim in like manner from every clergyman in England the first year's profits of his benefice, by way of *primitiæ*, or first fruits.'

We should have been obliged to Mr. Blackstone if he had informed us, whether the kings of England under the Normannic constitution might not have refused the performance of homage, without which no man could be *baro, vel homo, regis* ; and whether the king's consent was not necessary, before any man could purchase or hold a barony.

If the male heir was of full age, that is, twenty-one, or the female fourteen, the above payments were made ; but if either of them was under age, the king had the custody of the body and lands of such heir, without rendering any account of the profits, till the ward was of age. This may serve to account for the immense estates formerly made under the crown. We cannot form a better idea of this, than by making an estimate of the English estates now belonging to minors, the rents and profits of which, in the feudal days, went to the crown, without account, till the heirs were of age. It was usual for a minister to be gratified with three or four, and sometimes a dozen prime wardships in lieu of his services ; a far more lucrative reward than the pensions and salaries annexed to the modern offices of state. Henry VII. who was more frugal of his gifts than any of our other kings, left a richer treasury, which he raised by his wardships, than all the kings of Europe were then possessed of ; and it is from their profits alone that we can account for the prodigious sums spent by some of the great officers of state in entertaining their mistress queen Elizabeth. Our author thinks that the ward, when he came to age, paying half a year's profits of his land for delivering his estate out of his guardian's hands, was expressly contrary to Magna Charta. He likewise enumerates the various abuses and oppressions which afterwards arose from this great branch of the prerogative, and assigns some reasons, from the history of Tacitus, for the institution of feudal knighthood. The right of marriage of the ward, which was vested in his or her lord or guardian, falls next under this ingenious gentleman's disquisition.

But, before they came of age, there was still another piece of authority, which the guardian was at liberty to exercise over his infant wards ; I mean the right of *marriage*, (*maritagium*,

as contradistinguished from *matrimonium*) which in it's feudal sense signifies the power, which the lord or guardian in chivalry had of disposing of his infant ward in matrimony. For, while the infant was in ward, the guardian had the power of tendering him or her a suitable match, without *disparagement*, or inequality: which if the infants refused, they forfeited the value of the marriage, *valoris maritagii*, to their guardian; that is, so much as a jury would assess, or any one would *bona fide* give to the guardian for such an alliance: and, if the infants married themselves without the guardian's consent, they forfeited double the value, *duplicem valorem maritagii*. This seems to have been one of the greatest hardships of our antient tenures. There are indeed substantial reasons why the lord should have the *restraint* and *control* of the ward's marriage, especially of his female ward; because of their tender years, and the danger of such female ward's intermarrying with the lord's enemy. But no tolerable pretence could be assigned why the lord should have the *sale* or *value*, of the marriage. Nor indeed is this claim of strictly feudal original; the most probable account of it seeming to be this: that by the custom of Normandy the lord's consent was necessary to the marriage of his *female*-wards; which was introduced into England, together with the rest of the Norman doctrine of feuds: and it is likely that the lords usually took money for such their consent, since in the often-cited charter of Henry the first, he engages for the future to take nothing for *his* consent; which also he promises in general to give, provided such female ward were not married to his enemy. But this, among other beneficial parts of that charter, being disregarded, and guardians still continuing to dispose of their wards in a very arbitrary unequal manner, it was provided by king John's great charter, that heirs should be married without disparagement, the next of kin having previous notice of the contract; or, as it was expressed in the first draught of that charter, *ita maritentur ne disparagentur, et per consilium propinquorum de consanguinitate sua*. But these clauses in behalf of the relations were omitted in the charter of Henry III; wherein the clause stands merely thus, *haeredes maritentur absque disparagatione*; meaning certainly, by *haeredes*, heirs female, as there are no traces before this to be found of the lord's claiming the marriage of heirs male; and as Glanvil expressly confines it to heirs female. But the king and his great lords thenceforward took a handle from the ambiguity of this expression to claim them both, *sive sit masculus sive femina*, as Bracton more than once expresses it; and also, as nothing but disparagement was restrained by *magna charta*, they thought themselves at liberty to make all other advantages that they could. And afterwards this right, of selling the ward

in marriage, or else receiving the price or value of it, was expressly declared by the statute of Merton; which is the first direct mention of it that I have met with, in our own or in any other law.'

It may be thought presumptuous in critics, who are no professed lawyers, to differ from so great an authority as that of Mr. Blackstone; yet we are inclined to believe that we find, even in the Saxon times, some traces of the *jus maritagii* being vested in the crown. One of Canute's laws expressly provided, that no man should constrain either woman or maid to marry otherwife than they pleased, nor take any money from them, unless by way of thankfulness. We do not pretend to say that this amounts to a direct proof that the marriage of female wards belonged to the guardian, but it seems to hint that some such power had been formerly claimed and exercised under the Saxons. The old book of the abbey of Ramsey mentions five hides of land given by one Edwin to archbishop Odo, for inclining the king to allow him to marry a certain lady. We wish Mr. Blackstone had been a little more precise in stating the cases of marriages according to the charter of Henry I. which to us, conveys a very different idea from what we are apt to conceive from the above passage: the words are, "And if any of my barons or
" other my subjects, have a mind to give a (*their*) daughter in
" marriage, or sister, or niece, let him treat with me; but I
" will neither accept any part of his fortune for such licence,
" nor will I prohibit his disposing of her, unless it be to my
" enemy. And if any of my barons, or subjects, should at
" his death leave a daughter his heir, I will dispose of her with
" advice of my barons, together with her lands." When we compare these words with those of Henry's coronation-oath copied from the Saxon Chronicle, a contemporary authority, we think it an additional proof that something like wardships of marriage subsisted in the Saxon times; at least with regard to lands held as fole-lands, the grants of which being for a certain term of years, were revertible to the crown upon the expiration of the time. Add to this, that this famous charter of Henry I. passed almost as soon as he had mounted the throne, when he was, in consequence of his oath, to abolish all unjust measures which had prevailed in the reign of his brother, and to establish the very best laws which his subjects had at any time enjoyed under any of the kings his predecessors. But the principal instruction we receive from the words of the act we have quoted is, that the king, in the disposal of an heiress in marriage, together with her lands, was to take the advice of his barons. Our author then proceeds to describe the other concomitants of tenure by knight service, their qualities, fruits, and con-

quences, until they were abolished by the 12th of Charles II. a statute (says he) which was a greater acquisition to the civil property of this kingdom than even Magna Charta itself.

Having thus discussed the great doctrines of the feudal system, and the ancient English tenures, Mr. Blackstone proceeds, in his sixth chapter, to treat of the modern English tenures, which he shews to have arisen from the ancient feudal system, because the statute of the 12th of Charles II. did no more than abolish the oppressive or military part of the feudal constitution. This subject indispensably engages him to treat of that very important and difficult term *socage*, which he discusses in a clear and accurate manner.

‘The free *socage*, therefore, in which these tenements are held, seems to be plainly a remnant of Saxon liberty; which may also account for the great variety of customs, affecting these tenements so held in ancient *burgage*: the principal and most remarkable of which is that called *Borough-English*, so named in contradistinction as it were to the Norman customs, and which is taken notice of by Glanvil, and by Littleton; viz. that the youngest son, and not the eldest, succeeds to the *burgage* tenement on the death of his father. For which Littleton gives this reason; because the youngest son, by reason of his tender age, is not so capable as the rest of his brethren to help himself. Other authors have indeed given a much stranger reason for this custom, as if the lord of the fee had antiently a right to break the seventh commandment with his tenant’s wife on her wedding-night; and that therefore the tenement descended not to the eldest, but the youngest, son; who was more certainly the offspring of the tenant. But I cannot learn that ever this custom prevailed in England, though it certainly did in Scotland, (under the name of *mercheta* or *marcheta*) till abolished by Malcolm III.’

Is Mr. Blackstone certain that this was the case, or that Malcolm III. did not institute the *mercheta*, which was half a mark, to be paid by the bridegroom to his landlord in lieu of the detestable custom of the latter lying the first night with the bride? If we mistake not, Buchanan and the other Scotch historians represent the affair in that manner, and inform us, that the alteration took place through the intercession of queen Margaret, who was an English princess. Perhaps our author may not think it improper to review this part of his work.

The nature and properties of estates come next under Mr. Blackstone’s disquisition, which he divides into the following heads: freehold estates of inheritance; freeholds not of inheritance; estates less than freehold; estates upon condition; estates in possession,

Possession, remainder and reversion ; estates in severally, joint tenancy, coparcenary, and common.

The author afterwards proceeds to treat of the title to things real (which were the subject of his former chapters) with the manner of acquiring and losing it. He first considers the subject in general, and defines the several stages or degrees requisite to form a complete title to lands and tenements. The lowest degree is *naked possession*, that is, when a man gets possession of an estate without having a right to it. Mr. Blackstone thinks, that even this low degree of title, may, by length of time, and negligence of the person who hath the right, ripen into a perfect and indefeasible title. The next degree is the right of possession which a man may have, whether he himself or another is in possession ; but even the heir of a wrong possessor can be divested of this right, though only apparent, by an action at law. The third degree is the mere right of property, which may exist without either possession or even the right of possession. Here we learn, that though a man may retain the actual right both of possession and property, yet if he acquiesces for thirty years, without bringing any action against the son of the last possessor, to recover possession of the lands, the son gains the actual right of possession, and the other retains only the mere right of property ; and even this right will fail, or at least be without a remedy, unless it is pursued within the space of sixty years. Thus a complete title to lands, tenements, and hereditaments, consists in the union of possession, the right of possession, and the right of property.

Mr. Blackstone next examines title under its different denominations ; and first under that of descent. ‘ Descent (says he) or hereditary succession, is the title whereby a man on the death of his ancestor acquires his estate by right of representation, as his heir at law. An heir therefore is he upon whom the law casts the estate immediately on the death of the ancestor : and an estate, so descending to the heir, is in law called the inheritance.

‘ The doctrine of descents, or law of inheritances in fee-simple, is a point of the highest importance ; and is indeed the principal object of the laws of real property in England. All the rules relating to purchases, whereby the legal course of descents is broken and altered, perpetually refer to this settled law of inheritance, as a *datum* or first principle universally known, and upon which their subsequent limitation are to work. Thus a gift in tail, or to a man and the heirs of his body, is a limitation that cannot be perfectly understood without a previous knowledge of the law of descents in fee-simple. One may well

well perceive, that this is an estate confined in its descent to such heirs only of the donee, as have sprung or shall spring from his body; but who those heirs are, whether all his children both male and female, or the male only, and (among the males) whether the eldest, youngest, or other son alone, or all the sons together, shall be his heir; this is a point, that we must resort back to the standing law of descents in fee-simple to be informed of.

This is a point of so much importance as well as difficulty, that the learned author chuses to illustrate it by tables, which can admit of no abridgment or description. Title by purchase, and first by escheat, falls next under his cognizance. 'Escheat (says he) was one of the consequences and fruits of feudal tenure. The word itself is originally French or Norman, in which language it signifies chance or accident; and with us denotes an obstruction of the course of descent, and a consequent determination of the tenure, by some unforeseen contingency: in which case the land naturally results back, by a kind of reversion, to the original grantor or lord of the fee.

'Escheat therefore being a title frequently vested in the lord by inheritance, as being the fruit of a signiory to which he was intitled by descent, (for which reason the lands escheating shall attend the signiory, and be inheritable by such only of his heirs as are capable of inheriting the other) it may seem in such cases to fall more properly under the former general head of acquiring title to estates, *viz.* by descent, (being vested in him by act of law, and not by his own act or agreement) than under the present, by purchase. But it must be remembered that in order to complete this title by escheat, it is necessary that the lord perform an act of his own, by *entering* on the lands and tenements so escheated, or suing out a *writ of escheat*: on failure of which, or by doing any act that amounts to an implied waiver of his right, as by accepting homage or rent of a stranger who usurps the possession, his title by escheat is barred. It is therefore in some respect a title acquired by his own act, as well as by act of law. Indeed this may also be said of descents themselves, in which an entry or other seisin is required, in order to make a complete title; and therefore this distribution by our legal writers seems in this respect rather inaccurate: for, as escheats must follow the nature of the signiory to which they belong, they may vest by either purchase or descent, according as the signiory is vested. And, though sir Edward Coke considers the lord by escheat as in some respects the assignee of the last tenant, and therefore taking by purchase; yet, on the other hand, the lord is more frequently considered as being *ultimus haeres*, and therefore taking by descent in a kind of caducary succession.

‘ The law of escheats is founded upon this single principle, that the blood of the person last seized in fee-simple is, by some means or other, utterly extinct and gone : and, since none can inherit his estate but such as are of his blood and consanguinity, it follows as a regular consequence, that when such blood is extinct, the inheritance itself must fail ; the land must become what the feudal writers denominate *feudum apertum* ; and must result back again to the lord of the fee, by whom, or by those whose estate he hath, it was given.’

Under this division of our author's work we also learn, that by the English law bastards are incapable of being heirs ; but that under the civil law, which is that of Scotland at this time, a bastard may succeed to an inheritance, if, after its birth, the mother was married to the father : ‘ and also, if the father had no lawful wife or child, then, even if the concubine was never married to the father, yet she and her bastard son were admitted each to one twelfth of the inheritance, and a bastard was likewise capable of succeeding to the whole of his mother's estate, although she was never married ; the mother being sufficiently certain, though the father is not. But our law, in favour of marriage, is much less indulgent to bastards.’

We know not whether the Scots have adopted this last part of the civil law. In this chapter likewise Mr. Blackstone has informed us of the following curious particulars.

‘ There is indeed one instance, in which our law has shewn them some little regard ; and that is usually termed the case of *bastard eigne* and *mulier puisné*. This happens when a man has a bastard son, and afterwards marries the mother, and by her has a legitimate son, who in the language of the law is called a *mulier*, or as Glanvil expresses it in his Latin, *filius mulieratus* ; the woman before marriage being *concubina*, and afterwards *mulier*. Now here the eldest son is bastard, or *bastard eigne* ; and the younger son is legitimate, or *mulier puisné*. If then the father dies, and the *bastard eigne* enters upon his land, and enjoys it to his death, and dies seized thereof, whereby the inheritance descends to his issue ; in this case the *mulier puisné*, and all other heirs, (though minors, feme-coverts, or under any incapacity whatsoever) are totally barred of their right. And this, 1. As a punishment on the *mulier* for his negligence, in not entering during the *bastard's* life, and evicting him. 2. Because the law will not suffer a man to be bastardized after his death, who entered as heir and died seized, and so passed for legitimate in his life-time. 3. Because the canon law (following the civil) did allow such *bastard eigne* to be legitimate, on the subsequent marriage of his mother : and therefore the laws of England (tho' they would not admit either the civil or canon law to rule the in-

inheritances of this kingdom, yet) paid such a regard to a person thus peculiarly circumstanced, that, after the land had descended to his issue, they would not unravel the matter again, and suffer his estate to be shaken. But this indulgence was shewn to no other kind of bastard; for, if the mother was never married to the father, such bastard could have no colourable title at all.

The learned author next considers the case of aliens, which, under the law of England, is very singular; for they are as incapable of inheriting as a bastard. Denization by the king's letters patent admit the son born after the term of such denization to inherit, but excludes the children before. Naturalization, however, by act of parliament admits of the eldest son inheriting, because such an act is allowed to have a retrospective energy, which simple denization has not; and this we conceive to be the true difference between denization and naturalization. He then proceeds to examine title under the heads of occupancy, prescription, and forfeiture; and in all these chapters the reader will meet with many new and instructive observations, particularly with regard to the statutes of mortmain. The remainder of these excellent Commentaries treats of title by alienation, alienation by deed, alienation by matter of record, alienation by special custom (which is a narrow title, being confined to copyhold lands, and such customary estates as are holden in antient demesne, or in manors of a similar nature) and alienation by devise.

In the twenty-fourth chapter Mr. Blackstone discusses the right of things personal, under which name are included all sorts of things *moveable*, that may attend a man's person wherever he goes; and which law does not regard so much as things *immoveable*, such as lands, houses, and their profits. Our author, however, observes, that moveable property is now of much greater importance than it was in the feudal times, and is a more considerable object for the law. This subject induces him to treat of chattels, which he divides into real and personal. The former are such as concern, or favour of the realty; as terms for years in land, wardships in chivalry (while the military tenures subsisted), the next presentation to a church, estates by statute-merchant, statute-staple, elegit, or the like. Personal chattels, on the other hand, are things moveable, which may be carried about with the owner from one part of the world to another; and it is of those the author principally speaks in the remainder of the book, as the nature of real chattels had been considered in the chapters employed upon real estates. Mr. Blackstone concludes the volume with treating of title by occupancy, by prerogative and forfeiture, by custom,
by

by succession, marriage and judgment, by gift, grant and contract, by bankruptcy, by testament and administration.

Such are the contents of the second volume of this valuable performance, which it may perhaps be deemed a species of impertinence in us to recommend, after having received such distinguished marks of public approbation. The observations we have taken the liberty to introduce, are such as relate not to law but antiquity; and therefore we shall conclude with the words of Cicero, in his pleading for the poet Archias, *Etenim omnes artes, quæ ad humanitatem pertinent, habent quoddam commune vinculum, et quasi cognatione inter se continentur.*

II. *The peculiar Doctrines of Revelation, relating to particular Sacrifices, Redemption by Christ, Faith in him, the Treatment of different moral Characters by the Deity under the several Dispensations of revealed Religion, &c. exhibited as they are taught in Holy Scripture; and the Rationale of them illustrated: In Two Essays. To which are subjoined two Dissertations, viz. 1. On the Office of Jesus Christ, as Mediator and Surety of the New Covenant. 2. On the Person of Jesus Christ. By James Richie, M. D. In Two Vols. 4to. Cadell. [Concluded.]*

THIS learned and inquisitive writer, having considered the rectitude of the divine government in the treatment of mankind under the patriarchal dispensation, proceeds to shew, what kind of treatment moral characters received from the Deity under the law of Moses.

As perfect obedience was not to be expected from any of the Hebrew nation, any more than from the rest of mankind, they remained, he says, divested of the badge of innocency; and being subjected to mortality and death, were treated as offenders. By these means a due difference was preserved between their treatment, and that of creatures whose obedience was un-defective. The *punishments*, denounced, and executed upon the *impenitent*, were all of a temporal nature, and such as were formed out of those evils to which men are obnoxious in the present life. In the case of a general defection from God by idolatry and impiety, the punishments threatened, were either a *life*, in the land of Canaan, miserable and wretched in proportion to the degree and continuance of the defection; or *extermination* out of it by the most grievous captivities. Enormous sins, such as contempt of authority, idolatry, and its concomitant vices, and those crimes which had an immediate and direct tendency to the ruin of society, were made capital by the law; and the persons who were guilty of them were to suffer

death, whether they were penitent or impenitent. And for offences of a less atrocious nature, determinate punishments, less grievous than that of death, were annexed to the greatest part of them; and the rest were ordered to be punished in a discretionary, but equitable manner, by the judges. The *rewards*, likewise, which were promised to the *penitent* and obedient, were of a temporal nature, and are all comprehended in this general one, viz. a long and happy life in the land of Canaan. The *penal* treatment of *penitent* sinners was the same under this, as under the former dispensation. Piacular sacrifices, continues our author, were appointed as *mulcts* and *penalties*, and persons of this moral character were expressly ordered to offer them for their offences. By these expedients their treatment was brought to, and preserved in, a consistency with the rectitude of divine moral government.

As this notion of the nature and design of piacular sacrifices is an essential part of our author's plan, he has endeavoured to support it by a variety of arguments. But we shall not extend this article by quotations out of this chapter, as we have cited some of the principal reasons, on which he founds his opinion, in our last Review.

This notion of sacrifices has been espoused by several writers before Dr. Richie. 'It pleased God, says Abarbanel, to mulct, or punish the Israelites by a diminution of their goods, that their minds might be affected with a sense of their loss, in such a manner, as would, for the future, make them extremely careful not to offend in any thing.' And the ingenious Dr. Law observes, that, after all the disputes about the origin and intent of sacrifices, as well before as under the Mosaic law (when they are taken in the strict sense, and distinguished from all other offerings that accompanied either prayers or thanks for particular blessings) he is forced to refer them to divine appointment; and he thinks we may conceive them to have been fixed by way of positive *mulct* or *forfeiture*, to render every branch of duty burthensome and expensive to the sinner. But he goes farther, and supposes, that they were appointed likewise for a *testimony* and *symbolical representation* of the sinner's confession and repentance; and lastly, as a *federal rite* denoting, in a more especial manner, the terms of that great covenant, grant, or promise, by which man was to be delivered from the effects of the first transgression.

Having exhibited the scripture evidence, whereby the piacular sacrifices and oblations, which were instituted and offered under the law of Moses, are proved to have been *mulcts* or *finis*, and, as such, penal to the persons from whom they were exacted, and by whom they were offered; and having likewise given particular

particular and full answers to all the objections which have been alledged against this hypothesis by Dr. Sykes, and others, the author proceeds to consider the effects of these oblations.

The effect, he says, which, in the writings of Moses, is most frequently ascribed to piacular sacrifices, is that of *making atonement*; and, when other effects are named, it scarce ever fails of being mentioned with them, and that, in such a manner, as shews it to be of the same signification and import. The Hebrew word which is commonly used on this occasion is *copher*. The first place in which it occurs in the Bible is, Gen. vi. 14, where it signifies *pitch* or *bitumen*. From the qualities and use of that substance, as a *cement*, he supposes that the word came afterwards to be used in a figurative sense, to denote any medium by which some *union*, or *relation* was made, restored, or preserved, and supported. This, he says, is the proper notion of *atonement*.

Having shewn the design and effects of these Levitical oblations, he presents us with this definition of a piacular sacrifice: 'It was a *mult* for sin, and faultiness of moral character, or a *mild secondary penalty*, imposed by the Deity on a penitent sinner, or on a collective body of penitent sinners, to the end that such a difference should be either made or kept up, between his, or their treatment, and the treatment of perfectly righteous creatures, as the wisdom, goodness, and rectitude of divine moral government required; and to the end, also, that a due and righteous proportion, such as the wisdom and rectitude of government demanded, should be made and constituted between the treatment of one penitent sinner, and that of another penitent sinner, according to the difference there might be betwixt their respective behaviours.'

In the second volume Dr. Richie endeavours to exhibit and explain the rectitude of the divine moral government in the treatment of mankind under the christian theocracy.

In the duration of this theocracy there are two remarkable periods. The first reaches to the end of the world, and the day of judgment; and the second commences at the day of judgment, and reaches forward into eternity.

'During the first period a due deference, he says, is made and preserved between the treatment of *impenitent* sinners, and that of all other moral characters, and between the treatment of one impenitent sinner, and that of another impenitent sinner, by a penal subjection to mortality and death, and a due distribution and application of the evils proper to a mortal state. In the second period, the same purposes will be effectually subserved by a *second death*; and the anguish and remorse arising from a serious reflection upon their past sins. Consequently the treatment

ment of *impenitent* sinners, in both periods of the theocracy, is perfectly congruous to the rectitude of divine moral government.?

The life, he thinks, which, at the resurrection, is to be restored to the finally impenitent, is to be a mortal one: it is no where said that it is to be eternal. On the contrary, eternal life is constantly mentioned as the blessing which is to be conferred on the penitent and obedient only. The finally wicked and impenitent, after they have been judged, are to suffer a *second death*, Rev. ii. 11. xx. 6. 14. And the way and manner, in which they are to suffer this second death, is frequently explained. They are to be *cast into hell*, into a *furnace of fire*, &c. And from 2 Pet. iii. 7, 10. we learn, not only that the day of judgment, the conflagration of the world, and the perdition of ungodly men, are to be contemporary events, but that our earth, and its atmosphere are reserved unto fire, for the perdition of ungodly men. Wherefore since ungodly men are to be destroyed by fire at the day of judgment, and since our earth and its atmosphere are reserved unto fire, for their destruction at that day; it follows, that *hell fire*, or *the furnace of fire*, into which the impenitent are to be cast, and burnt alive, is no other than that dreadful fire by which the earth and its atmosphere are then to be destroyed. This punishment is frequently styled *destruction* and *perdition*. And the fire, into which they are to be cast, is described to be *everlasting*, just as the fire, by which the inhabitants of Sodom and Gomorrah were consumed, is called by St. Jude *eternal fire*, because it brought perpetual and irretrievable ruin upon them, and the cities which they inhabited. And because this second death is to be eternal, it is affirmed of the wicked and impenitent, that they shall *never see life*; and on the contrary, the happiness, which the penitent and virtuous part of mankind, who escape this second death, are to enjoy hereafter, is called *immortality* and *eternal life*. Yet he supposes, that the second death will only affect the *bodies* of the impenitent; that their immaterial *spirits* will still remain in a state of existence, and suffer remorse and anguish in proportion to the nature and the number of their sins.

In the subsequent part of this performance the author endeavours to shew, that the death of Christ is a fit and proper mean, appointed by the Deity, for exciting and keeping up in the minds of penitent sinners a *painful anguish* or *regret*, for the sins which they have committed, and is therefore a true piacular sacrifice, capable of producing all the effects which are assigned to it in the writings of the New Testament, and of subserving all the ends which were answered by those oblations which were offered under the law of Moses.

The reason, he says, why faith in the death of Christ, as a sacrifice for sin, is made the condition of an interest in the effects of that sacrifice, is, because the death of Christ, without faith in it as a sacrifice for sin, is incapable of exciting and preserving in the mind of a penitent sinner, that anguish and regret for sin, which is necessary to render the consequence of those effects to him consistent with the rectitude of divine moral government. In this view of things, the appointment of *faith* to be the condition of an interest in the benefits, which arise from the sacrifice of Christ, appears, he thinks, to be a wise and rational appointment. But in any other view, it will appear to be an arbitrary, needless, and unaccountable one.

He adds : ‘ Though penitent sinners, who have not a right faith, neither have, nor can have, any interest in the benefit of the sacrifice of Christ, yet no wrong or injury is done them ; they are only excluded from that which they are incapable of enjoying, in a consistency with the rectitude of divine moral government. And at what time soever, that incapacity shall be removed, whether it be in this world, or that to come, they will be admitted to the enjoyment of the whole benefit of the said sacrifice. In the mean time, they are treated in a way which is perfectly suitable to their complex moral character, and congruous to the rectitude of divine moral government.—The Lord’s supper was instituted purely with a view to bring his death, as the sacrifice appointed for our sins, frequently to our thoughts, in order to keep up in our minds those pious and good affections which meditation upon it is naturally calculated to excite and preserve ; and, among others, that anguish and regret for sins committed, which preserves a due difference between the treatment of penitent sinners and that of perfectly righteous creatures.’

The author then proceeds to shew that the *objective* happiness which the pious and virtuous part of mankind are to enjoy in heaven, is the very same with that which the spotless and perfectly righteous angels enjoy ; that this objective happiness is enjoyed by both in such proportions as are correspondent to their respective capacities for it, and to their respective degrees of piety and virtue ; that is, they who are perfectly righteous will enjoy the happiness of the heavenly state pure and unmixed ; they whose obedience has been defective, with a mixture of anguish and regret.

The author concludes with the following observations : ‘ The christian theocracy is a plan of divine government, in the formation of which the Deity (as St. Paul expresseth it, Eph. i. 8.) has abounded in all wisdom and prudence. In this plan of government,

ment, God hath displayed his infinite wisdom in the election and introduction of a new set of means, by which the whole human species may receive such a treatment as is exactly suitable to their different moral characters, and perfectly congruous to the rectitude of his own moral government : Such a set of means as remedy all the defects of the foregoing dispensations of religion ; furnish out such a treatment, both in this world, and that which is to come, to every individual moral character, and to every degree of moral character, as is perfectly right in itself, and congruous to the end and rectitude of divine moral government ; and, at the same time, supersede the necessity of introducing any new form or plan of divine government for the future. How eminently doth the wisdom of God appear in the appointment of different means for the treatment of penitent sinners in this world, exactly suited to their different capacities and circumstances ; and for bringing them all, at last, to the enjoyment of the same happiness in heaven ; and all this in a perfect consistency with the rectitude of his own moral government ! How illustriously doth his wisdom shine forth in the appointment of the death of Jesus Christ to be the alone sacrifice for sins under this plan of government ! A sacrifice, which is capable of subserving all those ends which were answered by a frequent repetition of a multitude of other peculiar sacrifices under the foregoing dispensations of religion, and of rendering the further use of these sacrifices needless ! A sacrifice, which excels all the former peculiar sacrifices, not only in efficacy, but in the permanency and duration of its effects ! And, withal, a sacrifice, which is a proper and efficacious mean for rendering, not only those high favours which are conferred on penitent and virtuous *believers* in this world, but the enjoyment of eternal and celestial felicity by all penitent sinners in the world to come, perfectly congruous to the rectitude of divine moral government ! *Lastly* ; In the formation of this plan of government, the wisdom of the Deity appears conspicuously, in regard it is such a plan as has a direct, natural, and strong tendency to promote the practice of piety and virtue among men, and gives no manner of encouragement to the practice of sin and vice, or to a continuance in the practice of them. Instead of furnishing sinners with any ground to hope for absolute impunity by a subsequent repentance, either *near* or *more distant*, it holds up to their view punishment, punishment irremediable by repentance, or any other mean ; anguish and regret for sin, and the faulty part of their moral character, and, in a certain degree, correspondent to the measure and quantity of their disobedience, never to cease, nor to be avoided by any change of moral character ; anguish and regret, which will attend them through life in this world,

world, even after they have repented of their sins : and will accompany them into heaven itself, and be there forever felt ; anguish and regret, which, instead of being extinguished, or even abated, by repentance, will be the more sensibly felt, the more pious and virtuous they become.

‘ The christian theocracy, therefore, in whatever light we view it, whether with regard to the treatment of all moral characters in general, or of any one moral character in particular ; or with regard to the wisdom and benevolence which are displayed in the constitution of it ; appears to be a plan of government calculated for the good of mankind, perfectly congruous to the rectitude of divine moral government, and in every respect, worthy of God. These things, however, can only be affirmed of this plan of government, as it is represented in the writings of the *New Testament*, and not as it is exhibited in the systems and explanations of learned and ingenious, but fallible men, which are real misrepresentations of it.

‘ The scheme of Deism, as far as it relates to the divine treatment of penitent sinners, is in great confusion. It neither doth nor can, give us any account of this affair, that can be brought to a consistency with the rectitude of divine moral government. For to say, that the moral character of the penitent is as good as that of the innocent or perfectly righteous ; and, therefore, both may be treated in the same manner, (which is all that Deism can say for itself in this affair) is only to assume a principle, which is evidently false, for a true one ; and then to draw a conclusion from it, which is as wide of truth as the principle itself. And, indeed, if the *systems*, which Christians have advanced in their explanations of this point, had not been as defective, and as absurd, as the scheme of Deism itself, the latter had, long ere now, lost all credit and countenance among the sensible and rational part of mankind. And as long as these imaginary, unscriptural, and absurd systems, of human invention, are received by Christians, and even adopted by them as real and essential parts of Scriptural Christianity, it will be in the power of Deists to object as many, and as great absurdities to the faith of Christians, as Christians can object to their unbelief. However, as far as I can perceive, the doctrines of *revealed religion*, as taught in Holy Scripture, are rational in themselves, and clear from all absurdity.

‘ I shall, therefore, observe further, that as sensible and rational Deists have hitherto found it impracticable, to overthrow the evidence of the truth of *revealed religion* ; so this performance throws another difficulty in their way, which, if I am not mistaken, they will find to be equally insuperable, viz. Either to discover any defect, or blemish in the rectitude of any of the dispensations

of *revealed religion*, in reference to the treatment of different moral characters, or to vindicate the *rationale* of their own scheme, in relation to that point.

'I conclude this work, with my sincere and hearty thanks to God for his goodness, in giving me life and health to finish it.'

To this work the author has subjoined two dissertations. In the first he endeavours to shew, that Jesus Christ is the *mediator* of the new covenant, in the same sense in which the Jewish priests were mediators between God and the Israelites; and that the word *εγγυος*, when applied to Jesus Christ, [see Heb. vii. 22.] denotes his high preferment in heaven, as the person who is *nearest* to the presence, and whose office it is as high priest there, to bring penitent sinners near to God. And though this signification of *εγγυος* does not come up to that of the English word *surety*, yet he thinks it is 'perfectly agreeable to its original signification, and very suitable not only to the scope and drift of the writer's discourse, but to the apostle's manner of writing, who, having used a word in the sense which it commonly bears, frequently uses its *conjugates* in the same sense. Thus having called the Christian dispensation of religion, *a better hope by which we draw near to God*; he styles Jesus, by the mediation and exercise of whose sacerdotal office, in the celestial tabernacle, we draw near to God, the *εγγυος* of that dispensation, that is, the person whose office it is to bring us *near* to God.'

To prove this point to the satisfaction of the critical reader, the author should have produced an instance in which *εγγυος* is apparently derived from *εγγυς* *near*, and used in the sense for which he contends.

It does not however appear, that, in this passage, there is any reason to depart from the usual construction of the word, as there is no absurdity in representing Jesus Christ *engaging* that the conditions of the covenant shall be observed by him from whom they were brought.

The design of the second dissertation is to shew, that Christ is the person who, before his incarnation, and during the time of it, did, and ever since hath, and for the future always will, personate and represent the invisible Deity in the *Schechinah*, and act in it in his name, and by his authority and power.

We have now exhibited a distinct view of this performance, from which the learned reader may form a competent idea of the author's plan. He expresses his regret, that the bulk and price of this work has not been brought within a narrower compass; and there seems to be some occasion for an apology of this nature, as the generality of readers will probably have

no inclination to pursue obscure and unentertaining topics of controversial divinity through seven hundred pages. Yet a candid enquirer after truth will excuse this prolixity, as the author has treated his argument with perspicuity and moderation, and used a *laudable endeavour* to vindicate the divine administration, and rescue a number of important doctrines of religion from the perplexities in which they have been frequently involved.

III. *Sermons preached on public Occasions.* By John Burton, D. D. Vice-Provost of Eton College. 2 Vols. 8vo. Pr. 10s. T. Payne.

IN these discourses the reader will find a great variety of just, manly, and important reflections, expressed in clear and nervous language. At the beginning the author has exhibited all his principal topics in a regular synopsis; and he thinks that if the same practice were universally pursued, it might be of great use both to the reader and the writer; that the former, seeing their several parts and their connection, might be better enabled to judge of the whole composition; and that the latter might be admonished to observe the method he has prescribed to himself, and carry on his reasoning with greater accuracy and consistency. ‘But says he, I fear, that many an applauded performance would be disfigured or annihilated by the application. An elegant negligence in the composition, miscellaneous reflections, and a total dissimulation of all order and method, are circumstances more agreeable to the present popular taste. I profess myself a friend to the old fashion, as being a way of fair and honest dealing in the literary world, and most conducive to edification: and with good reason I prefer the old fashioned methodical elaborate sermon, with all its formalities, to the modern plausible loose essay, and the fallacious praise of writing with ease; which I consider in no other view, than as a plea for idleness.

‘I am indeed sensible that the taste both of the writer and reader will, in some measure, vary together with the humour and fashion of the times. But it is to be remembered that, however modes of instruction may be altered, yet the same effect is to be aimed at in the different ways of pursuit. The learning of our ancestors was conveyed by way of system: and divinity, as well as philosophy, spoke the barbarous language of the schools. But the taste of the present age is quite different: systems and scholastick learning are now out of vogue; and

and our youth, it seems, acquire knowledge in, I know not what, more compendious and easy way. But surely some caution is here to be observed in a case where there is danger of abuse: they explode the pedantry of the schools: must then the rules of logick and art of reasoning on that account be totally neglected?—They cannot relish the formality of definitions, divisions, &c.—must they then be allowed to think and write without precision, and without method or connection? They also dislike the drudgery of going through any system, or formal course of instruction: and what is the consequence? Under the notion of excluding prejudices they really set out without any principles at all, and, being destitute of a proper guide, wander about at random in the vast field of science. Such are the obvious abuses occasioned by this false taste. But after all, I don't see how any sciences can be taught to good purpose but in this systematical way: a collection of general principles digested in order is of great use to the learner; by this directory he is led on to draw various conclusions, and in proportion to the extent of these his knowledge is encreased.*

The first of these volumes consists of *Occasional Sermons*, preached before the university of Oxford, on days appointed for public fasts and thanksgiving. But as some of them have been mentioned in our Review †, and others have been published above twenty years, it would now be unnecessary to give our readers a view of their contents.

The second volume contains eight sermons, and an homily. In the first the author proves, that the principles of religion are the only sufficient restraint from wickedness; and in the second he recommends the religious education of poor children.

The third was preached before the sons of the clergy, at St. Paul's; and the fourth before the trustees for establishing the colony of Georgia in America.

In the fifth he endeavours, from the history of Abraham, to trace out the successive propagation of religious principles, by patriarchal tradition, and to shew, that, through him and the other patriarchs, opportunities were offered to a considerable part of mankind of being instructed in many religious doctrines and duties; the effects of which are discernible in certain national antiquities.

The sixth was preached before the university of Oxford, on the anniversary of his present majesty's inauguration. The subject of this discourse is king David's charge to his son Solomon, to adhere to the established religion. From this instance

† See vol. x. p. 484.

the author takes occasion to shew the use and necessity of religion in persons of high stations.

The seventh was occasioned by the consecration of a chapel; and the subject of it is the consecration of places, things, and persons.

In the eighth (preached after a confirmation) the author considers the moral state of a young man, and the dangers to which, by his situation in life, he stands exposed; the danger of bad example, of wicked companions, the custom of the world, and the law of fashion repugnant to the precepts of religion; and in these circumstances of difficulty he recommends the word of God as the only uniform, invariable, and infallible rule, the most perfect directory of moral conduct.

The homily at the conclusion consists of a short explication, paraphrase, or comment, upon every clause in the fifty-third chapter of Isaiah, with some occasional reflections and practical inferences arising from the subject.

In a sensible preface to this discourse, Dr. Burton recommends this explanatory way of preaching, in preference to the usual method, as better adapted to the apprehensions of the people, and more conducive to their improvement in Christian knowledge.

In commenting on the words of Isaiah (ver. 6.) he tells us, that Jesus Christ became the substitute and representative of all mankind; and in that capacity made satisfaction to the demands of divine justice. 'The punishment of the criminal,' he says, 'is transferred to the meritorious substitute, and the offended Deity approves and accepts the vicarious satisfaction.' But whether this doctrine can be inferred from the words of the prophet, we leave those who are acquainted with the language of the sacred writers to determine.

IV. *Interesting Historical Events, relative to the Provinces of Bengal and the Empire of Indostan. With a seasonable Hint and Persuasive to the Honourable the Court of Directors of the East India Company. As also the Mythology and Cosmogony, Fasts and Festivals of the Gentoo's, followers of the Shaftah. And a Dissertation on the Metempsychosis, commonly, though erroneously, called the Pythagorean Doctrine.* By J. Z. Holwell, Esq; Part II. 8vo. Price 3s. 6d. Becket.

THE publication of this Second Part of Mr. Holwell's *Interesting Historical Events, &c.* confirms the character we have already given of the First *; for it is very evident from the ma-

* See Vol. xx. P. 145.

terials which the author has collected, that the Gentoo religion is a compound of Manicheism, vitiated Christianity, pagan idolatry, superstitious rites, and unintelligible jargon.

Mr. Holwell supposes that Alexander the Great conquered only a few petty governors of provinces, and that the history of his East India expedition is for the most part fabulous. He informs us, that the annals of the Gentoos give testimony of Alexander's invasion, where he is recorded under the epithets of Mhaabah Dukkoit e' Kooneah, a most mighty robber and murderer, but make no mention of a Porus. Here we find ourselves obliged to repeat what we hinted at in our review of the First Part of this work, viz. that Mr. Holwell has produced no critical characters by which we can judge of the authenticity of his Gentoo annals; and till that is established, we must think they deserve no greater degree of credit than the antient Histories of Ireland, Scotland, and England, by Keating, Boece, and Geoffrey of Monmouth. 'Touching the antiquity (says Mr. Holwell) of the Scriptures we are treating of, we have much more to say, in support of our conjecture and belief, that the Shaftah of Bramah, is as antient, at least, as any written body of divinity that was ever produced in the world.' If an author's appearing to write with a thorough conviction of his subject, can add any weight to his argument, or prove any inducement for his readers to be convinced likewise, Mr. Holwell is a complete master of that species of argument; but we apprehend the public will require others, and those too of the most critical nature. What an excellent Gentoo critic this gentleman is, will appear from the following quotation:

'The word Bramah has been variously wrote, and indiscriminately applied by many authors, and particularly by Baldeus, who confounds Birmah and Bramah as being the same person, though nothing in nature can be more different. This could proceed only, from the specific meaning and origin of those words not being clearly understood; and this we conceive has led many other writers into the same error: our present disquisition therefore calls, not only for the explanation of these words, but also of the other two supposed primary created beings Bistnoo, and Sieb. For unless these three persons Pirmah, Bistnoo, and Sieb, are distinctly comprehended, and held in remembrance, a considerable portion of the allegorical part of the Shaftah of Bramah, will appear utterly unintelligible.

'Different authors stile him Bruma, Bramma, Barma, Brumma, Birmah, Bramah; and although they write him thus variously, they are unanimous in thinking him the same person, and give him the same attributes. They are all, it is

true, derivatives from the same root, Brum, or Bram (for these are synonymous in the Shaftah) but none of all the above appellatives are to be found in the Shaftah, but Birmah and Bramah. They are all compounded of brum, or bram, *a spirit, or essence*, and mah, *mighty*; Brum, in an absolute and simple sense, signifies *the spirit or essence of God*, and is but upon one occasion mentioned as a person, and that is when Brum is represented with the habiliments, and four arms of Birmah, floating on a leaf, upon the face of a troubled chaos, immediately preceding the act of the creation of the universe.—Birmah is understood in an absolute personal sense, and in a figurative one; in the former as the first of the three primary created angelic beings—in this sense the word signifies literally the *mighty second*. For though Birmah is the first of the three prime beings, he is stiled *second* in power to God only, and sometimes in the Shaftah has the name of Birmahah, *the most mighty second*.—In the figurative sense the word Birmah means creation, created, and sometimes creator, and represents what the Bramins call, the first great attribute of God, *his power of creation*.

‘Bramah is the title solely appropriated to the promulger of the Shaftah, and implies the spirituality and divinity of his mission and doctrines; hence it is, that his successors assumed the name of Bramins, supposing themselves to inherit the same divine spirit.

‘As the word Birmah is used in a personal and figurative sense, so is Bistnoo and Sieb; personally, as being the second and third of the first created angelic beings, who had pre-eminence in heaven, the word Bistnoo, literally signifies a *cherisher*, a *preserver*, a *comforter*; and Sieb, a *destroyer*, an *avenger*, a *mutillator*, a *punisher*; and these three persons, when figuratively applied in the Shaftah (as they frequently are) represents what the Bramins call the three first and great attributes of God, his power *to create*, his power *to preserve*, and his power *to change or destroy*. And we shall see that in the distribution of the Almighty's commands to these primary persons, tasks are assigned to each, of a very different nature; to Birmah, works of power, government, and glory; to Bistnoo, works of tenderness and benevolence; and to Sieb, works of terror, severity, and destruction. This last mentioned person is the object of great dismay and terror to the Gentoos, but modern expounders of Bramah's Shaftah have softened the rigour of his character by giving him names and attributes of a very different nature from that of Sieb. They call him Moisoor (a contraction of Mahahsoor, *the most mighty destroyer of evil*) and under this soothing title he is worshipped, not as Sieb the destroyer, but as *the destroyer of evil*. The other epithet they

they have given to him is Moidéb, (a contraction of Mahahdeb-tah, the most mighty angel) in this sense he is worshipped as *the averter of evil*, and under this character he has the most altars erected to him.

‘ This necessary interpretation and explanation premised, we proceed to the Shastah itself; and shall faithfully give a detail of the origin of this book; and the several innovations and changes it has suffered: a detail—which although known by all the learned amongst the Bramins, is yet confessed but by a few, and those only, whose purity of principle and manners, and zeal for the primitive doctrines of Bramah’s Shastah, sets them above disguising the truth.’

We should willingly present our readers with the specimen of the primitive doctrines above mentioned, were it not such a continued series of nonsense, rhapsody, and absurdity, that the quoting it must insult the most common understanding. Let it suffice to say, that the war of the angels in heaven, the expulsion of the rebellious part of them, and the doctrines of purgation and satisfaction, seem to form the basis of this boasted system of Scripture, but that a schism was produced among the orthodox Gentoos by the publication of what our author calls the Aughtorrah Bhade. ‘ The Gentoos until this period (says Mr. Holwell) had followed one profession of faith throughout the vast empire of Indostan; for the Bramins of Corman-deil and Malabar finding their brethren upon the course of the Ganges had taken this bold step to enslave the laity, set up for themselves, and formed a scripture of their own, founded as they said upon the Chatah Bade of Bramah; this they called *the Viedam of Brummah, or divine words of the mighty spirit*;—these commentators, by the example of their brethren, interspersed in their new religious system, the histories of their governors, and country, under various symbols and allegories, but departed from that chastity of manners, which was still preserved in the Aughtorrah Bhade Shastah.

‘ Thus the original, plain, pure, and simple tenets of the Chatah Bhade of Bramah (fifteen hundred years after its first promulgation) became by degrees utterly lost; except, to three or four Goseyn families, who at this day are only capable of reading, and expounding it, from the Sanscrit character; to these may be added a few others of the tribe of Batteezaaz Bramins, who can read and expound from the Chatah Bhade, which still preserved the text of the original, as before remarked.

‘ How much soever the primitive religion of the Gentoos suffered by these innovations; their government underwent no change for many centuries after, all acknowledging allegiance

to one universal Rajah of the Succadit family, lineally descended from their prince and lawgiver Bramah — The princes of this line opposed the innovations made in their primitive faith, with a fruitless opposition, which endangered the existence of their own government ; so that at length they were reduced to the necessity of subscribing, first to the Chatah Bhade, and subsequently to the Aughtoriah Bhade ; although their wisdom foresaw, and foretold, the fatal consequences these innovations would have on the state and the nation : but the Goseyns and Bramins, having tasted the sweets of priestly power by the first of these Bhades, determined to enlarge, and establish it, by the promulgation of the *last* ; for in this the exterior modes of worship were so multiplied, and such a numerous train of new divinitie created, which the people never before had heard or dreamed of, and both the one and the other were so enveloped by the Goseyns and Bramins in darkness, penetrable to themselves only, that those professors of divinity became of new and great importance ; for the daily obligations of religious duties, which were by these new institutes imposed on every Gento, from the highest to the lowest rank of the people, were of so intricate, and alarming a nature, as to require a Bramin to be at hand, to explain and officiate, in the performance of them : they had however the address to captivate the minds of the vulgar, by introducing show and parade into all their principal religious feasts, as well as fasts ; and by a new single political institution, to wit, *the preservation of their cast or tribe*, the whole nation was reduced to sacerdotal slavery.

This deduction of sacerdotal slavery, we are afraid, will suit with more climates than that of India. Notwithstanding this lamentable degeneracy, we understand from Mr. Holwell, that the sacred line of Bramah, the great legislator, or rather the saviour of India, ended about fifteen hundred and seventy-nine years ago, in the person of their last most mighty king Succadit.

The death of Succadit became not only remarkable for a new epocha of time, but also for another signal event in the Gento annals ; namely, a total revolution of their government ; the royal and sacred line being extinct, the vice-roys of this extensive empire (who had been for some years strengthening themselves in their respective governments, and preparing for this expected event) on the demise of Succadit, set up a claim of independency, to the lands over which they had ruled under the emperor : they all assumed the title of Rajah, a distinction which, before this memorable period, had been only given to four or five of the first officers of the state ; who also generally filled the chief governments of the empire. — Confusion

sion followed.—Those commanders who found themselves invested with greater force and power, attacked, conquered, and joined to their governments, the territories of those who lay contiguous to them; whilst others who lay more distant preserved their independency: and thus the empire was divided into as many kingdoms, as there had been vice-royships and governments.—Between these Rajahs, there subsisted a continual warfare.—From an empire thus divided against itself, what could be expected, but that which, in a few centuries, consequently and naturally followed.

For the simple and intelligible tenets and religious duties, enjoined by the Chartah Bhade, being thus absorbed and lost, in the attention and adherence, paid to the extravagant, absurd, and unintelligible non-essentials of worship, instituted by the Aughtorrah Bhade; laid the foundation of the miseries, with which in succeeding times, Indostan was visited; and the merciful intention of God, for the redemption of the delinquent angels, (destined to inhabit this part of the earthly globe) was rendered fruitless.—The holy tribe of Bramins, who were chosen and appointed by Bramah himself, to preach *the word of God*, and labor the salvation of the delinquents; in process of time lost sight of their *divine original*, and in its place substituted new and strange doctrines; that had no tendency, but to the establishing their own power: the people hearkened unto them, and their minds were subdued and enslaved; their ancient military genius, and spirit of liberty was debilitated; discord and dissention arose amongst the rulers of the land, and the state grew ripe for falling at the first convulsion; and in the end suffered an utter subversion, under the yoke of Mahomedan tyranny; as a just punishment inflicted on them by God, for their neglect of his laws, commands, and promises, promulged to them, by his great and favoured angel Bramah, in the Chartah Bhade Shaftah.

We have selected the preceding extracts, because, being chiefly historical, there is a possibility of their being true; but as we entertain some doubts of the authenticity of the other parts of this performance, for the reasons hinted at before, we shall dismiss this article with observing, that the plates annexed are excellent exhibitions of the barbarisms contained in the work itself.

V. *Considerations on the Trade and Finances of this Kingdom, and on the Measures of Administration, with Respect to those great National Objects since the Conclusion of the Peace.* 4to. Price 3s. Wilkie.

THIS voluminous pamphlet may be properly termed a state of the British finances while Mr. G. presided in the Treasury ; but whether he was or was not the author of it, we have no authority to determine. The author begins with observing, that, notwithstanding the resources of this nation by trade, great as they were, yet her abilities were stretched to their utmost extent, and beyond their natural tone, by the war. Even the ruin of the French navigation, as well as the advanced price of labour and materials, through the weight of new taxes, distressed Great Britain, by raising up rivals in trade against her, while the rapid encrease of the national debt affected every money transaction. ‘ These (says the author) are circumstances of very serious concern, and important to the decision of any enquiry into our national situation : to state them therefore distinctly ; to set against them the advantages we have gain’d ; and to examine into the measures which have been pursued since the peace, as well those which will contribute to restore order to the finances, to preserve or to recover trade, and to improve our new acquisitions ; as those which have a contrary tendency ; in order from the whole view to form some judgment of the real state of this kingdom, with respect to its finances and its commerce, will be attempted in the following Considerations ; but measures having varied, and the national situation and prospects being thereby different at different times, it will be necessary to distinguish them into two periods, the one ending in the last year, the other comprehending all subsequent operations : and I shall therefore endeavour to keep the consideration of each entirely separate, as the only means of determining upon either.’

He then proceeds to shew, that about the time of signing the late preliminaries for peace, the ENCREASED funded debt of the nation was 58,29,375 *l.* The recalling distant fleets and armies, the immediate reduction of large establishments, and other circumstances, rendered it necessary, between the signing of the preliminaries and the conclusion of the peace, to make a loan of 3,500,000 *l.* We are next made acquainted with the fund provided for the payment of the annuities thereon, which ‘ were the additional duties of 8*l.* per ton on French wine and vinegar, of 4*l.* per ton on other wines and vinegars, and of 2*l.* per ton on cyder and perry imported ; and a new duty of 4*s.* per hoghead on all cyder and perry made in Great Britain to be

paid

paid by the maker thereof. The sum to be raised on this fund was wanted for immediate services, and pressing demands, and a vast debt still remained unfunded : that part of it only which consisted of navy bills and ordnance debentures amounted to 3,670,739*l.* 2*s.* 8*d.* and for these a temporary provision was immediately made, in the same manner as had been done at the end of the former war, with respect to the then out-standing bills and debentures, by charging upon the sinking fund so many of them as should be subscribed, to be converted into stock at four *per cent.* redeemable. The interest was the same as before, but when it was upon bills, the time of payment was uncertain ; upon the stock it is regular : they were indeed always assignable, but not divisible ; if therefore the money which the bill-holder wanted was less than his bill was worth, he was obliged to sell more than he wished, the entire bill only, and not a part of it being saleable : and as many of them were for large, and most of them for fractional sums, it was often difficult to dispose of them : stock on the contrary, in any proportion and at any time will find a purchaser. On these considerations the majority of the proprietors to the amount of 3,483,553*l.* 1*s.* 10*d.* were induced to subscribe, and the market was thereby cleared of a great quantity of paper-circulation upon government-security, which had excluded a like circulation upon private security, and engrossed all the ready cash : this operation therefore made an opening for the admission of notes and personal security, facilitated discount, and occasioned an easier circulation of money.

‘ But notwithstanding this relief a large debt was still unprovided for ; it accumulated the next year ; and trade and credit and the stocks all laboured under the oppression. It was so sensibly felt, that many persons impatient of the burthen, thought a further loan necessary for paying off a considerable part of it ; but they did not sufficiently reflect on the permanent mischief which the creating of a fund equal to such a loan would have occasioned : the considerable surplusses which were in the disposal of parliament, the surplusses of the duties on coals and culm, of those on soap, paper, starch, linen, silks, callicoes, and stuffs ; of the stamp-duties, and of the duties upon licences for retailing spirituous liquors were all appropriated : The high duties which the legislature had laid upon spirituous liquors to prevent the too frequent use of them, were also applied : the funds which luxury could supply, were exhausted by the taxes imposed upon plate, cards, dice, brandy, and wine : commerce had furnished its quota by a further subsidy on East-Indian commodities, on the produce of our own plantations, on grocery, linens, and other miscellaneous arti-

cles: Property had again and again been called upon to raise fresh contributions by additional stamp duties, additional duties on houses, additional duties on windows: and the demands of the war still crowding on, recourse had at last been had to those supplies which an universal home-consumption could raise: The common beverage of the people was chosen, and duties were laid on malt, on beer, and on cyder: these pressed immediately on the middling and lower ranks, on husbandmen and manufacturers, who were not indifferent to many of the other duties: the wages of labour were raised; the value of foreign commodities and even of our native produce was enhanced; and these are circumstances always prejudicial, frequently dangerous, and sometimes fatal to trade and manufacturers. Was this a time to impose a new tax which must have been heavy to have been effectual; and which, so far as our commercial interests might have been affected by it, would not in the end have been a benefit, though it should be a present relief, to public credit?

The bankruptcies which happened on the continent at Berlin, Hamburgh, and in Holland, about September, 1763, created new consternation through all the commercial world, where wealth could not procure credit, nor connection confidence. To the honour of the government and merchants of Great Britain, the effects of those bankruptcies were removed by their steady and generous conduct, and by a frugal application of the revenues, which were increased by a strict scrutiny into their several branches during the years 1764 and 1765. The author next particularizes the methods taken to revive and improve public credit, by the beneficial funds then created by duties upon coals, East India silks, and calicoes exported, and upon policies of insurance. We cannot pretend to recapitulate all the particulars of the unfunded debt; but that of the German demands, which no treaty had fixed, and which no negotiation could settle, and were therefore referred to a special commission, may give our readers some idea of the conscience as well as modesty of our German allies.

The account therefore of all the German demands appears from what has been said to stand thus:

	Demanded.		Payable.	
	<i>l.</i>	<i>s. d.</i>	<i>l.</i>	<i>s. d.</i>
Subsidy to the duke of Brunswick, }	54,245	0 5 $\frac{1}{4}$	54,245	0 5 $\frac{1}{4}$
Reasonable succour to the landgrave of Hesse, }	1,730,444	0 0	130,000	0 0
Miscellaneous de- mands. — }	7,132,652	5 5	1,106,043	13 8 $\frac{3}{4}$
Total.	8,917,341	5 10 $\frac{1}{4}$	1,310,288	14 1 $\frac{1}{4}$

But though the whole amounts to very near 9,000,000 *l.* yet as all which on the fairest examination was found to be justly due has been discharged for 1,310,288*l.* 14*s.* 1*d.* $\frac{15}{44}$ no more than that sum can be strictly called a debt, and in this light it is not so considerable as others which will not admit of a like reduction.

The rest of this pamphlet contains a clear, dispassionate, and, we believe, a candid account of the improvement of the revenue during Mr. Grenville's administration, and of the measures taken for paying off the national debt, and for preventing smuggling. The contraband trade carried on from the Isle of Man, and the purchase of that island from the duke of Athol, its proprietor, is particularly mentioned; and we are informed that the practice of smuggling there had risen to such a height, that the loss thereby occasioned to the government here was computed at 200,000*l.* and to that of Ireland at 100,000*l.*—The attention paid by the then administration to our American colonies, forms a very considerable part of this publication. The heavy duty was taken off from the whale fishery; the restraint laid by the acts of navigation upon the exportation of rice were relaxed, and both the Carolinas and Georgia impowered to carry it to foreign plantations; bounties were given for the culture of hemp and flax in America, and upon the importation into Great Britain of its native wild produce. Other branches of commerce were likewise improved. The prohibition on the exportation of American bar iron was taken off; the importer of rice was excused from advancing the duties; encouragement was given to the culture of coffee in our plantations; foreign indigo, coffee, sugar, and melasses imported into North America, and the same commodities raised in our own, were either lightly charged, or entirely free, not to mention other indulgences: and the author proves, that all these favours conferred on the Americans considerably diminish the revenues of the mother country.

The advantages the colonies obtained by the peace, and the debt incurred by the late war, undertaken for their defence only, with other considerations too numerous to be mentioned here, require some retribution from them; and no tax could be so easily raised as that intended by the stamp-act. As this subject has been already amply discussed in former Reviews, we shall dismiss it with observing, that our author, in a note, supposes the impost duties of America to amount to 60,000*l.* and the stamp duties to 100,000*l.* a year. He then examines whether, or how far the colonies ought to be taxed, for the purposes of revenue, and remarks, that, according to the most moderate

moderate calculation of the number of British subjects in America, a capitation tax of 1s. 4d. per head, would produce as much as was intended to have been raised by the stamp act. He supposes, that, even if that act had taken place, the whole taxes raised by the British empire in America would not have much exceeded three hundred thousand pounds, while the revenues of this country amount to ten millions, though the number of Americans amount to one-fifth of the British subjects, and the charge of the navy, army, and ordnance of Africa and America is about three millions a year. He next enters very deeply into a controversy which has been already so fully discussed, and shews, that it never was intended the American stamp duties should be taken in silver. He then proceeds to compare Mr. Grenville's revenue-administration with that of his successors in the government; but with so little advantage to the latter, that we shall omit giving any quotations from this part of his performance, especially as he has palpably deviated from that dispassionate style and manner which he had, so much to his honour, adopted in the former part of his pamphlet: Yet in general he writes with such an appearance of candour and reasoning, as will incline those readers who are not professed financiers to believe, if the facts he has advanced are not disproved, that his pamphlet is unanswerable.

VI. *Poems and Letters in Prose. Occasionally written by Thomas Joel.*
8vo. Pr. 3s 6d. Doddsley.

THIS author dedicates his poems to the dutchess of Richmond; and hopes, that, 'under the patronage of her Grace, they may prove an agreeable entertainment to the candid reader.' But how the patronage of her Grace should alter the nature of things, and entitle a trivial performance to the public approbation, we cannot conceive. With equal reason an author might expect to derive humour from a standish which was once the property of Dean Swift; or poetical abilities from a pen which was formerly used by Mr. Pope. It is amazing that so many dedicators should adopt this conceit.

The first poem in this collection begins with the following lines:

' Close by a river's mossy side,
Whose winding streams in murmurs glide,
A penfile wood with verdure crown'd,
Projects a dancing shade around.'

These are tuneful and poetic ; but the next are harsh and illegant.

‘ Venus quite tir’d, sat down to rest,
While vernal breezes cool her breast :
In a loose air, her tresses float,
And wanton loves around her sport.
All nature, blushing, eyes the queen,
And forms a wide extensive scene.’

In the first line the sentiment is meanly expressed ; in the third and fourth there is no rhyme ; and in the fifth and sixth no reason. The poet then proceeds

Tall alders bend their tow’ring head,
And, bowing, make a quiv’ring shade.’

Here, according to the representation of this ingenious bard, tall alders have tow’ring heads, the trees bend and then bow, and the shadows which were lately dancing, are now quivering.

‘ Satyrs with dances beat the ground,
The tender lambkins skip around,
While songsters perch upon the spray,
And chant aloud their merry lay, &c.

In this description there is life and vivacity. While the birds are singing, it is undoubtedly very proper to represent the lambkins and satyrs dancing. But we cannot see how this general festivity is consistent with the *blushes of all nature*. The transition is so rapid, that the poet’s imagination seems to have outrun his judgment ; as, in the following lines, his pen has evidently outstript his imagination :

‘ The Parthians gain a victory,
By seeming basely for to fly.’

As we would not be chargeable with want of candor, nor supposed to depreciate an author’s merits, by only exposing his defects, we shall exhibit a performance in which Mr. Joel appears to greater advantage.

‘ D I S A P P O I N T M E N T .

I.

‘ Beauty, who charm’st each ravish’d sense,
With thy harmonious excellence,
Thou best of human joys !
Have I not fought thy soothing pow’rs ?
How oft has fancy pleas’d my hours,
With all your glitt’ring toys ?

II. Have

II.

Have I not Sappho, felt thy strains
 Run thrilling thro' my beating veins ?
 Or, gaz'd at Pindar's flight ?
 Have I not glow'd at Shakespear's fire ?
 And heard thee, Handel, strike the lyre
 With exquisite delight ?

III.

Tell me, my heart, has Raphael's line,
 Or Titian's hues, and grace divine,
 Ne'er shook thy tender frame ?
 Or say, has not fair Chloe's charms
 Fill'd thee with smiling love's alarms,
 And lighted up his flame ?

IV.

Yes, Beauty, yes, I own thy sway ;
 If you command, I must obey ;
 Usurper in my breast !
 Yet now, reflecting, irksom thought
 Maintains, your joys are dearly bought ;
 Nor priz'd, when once possess'd.

V.

The pleasure of the sprightly note,
 How soon it tires ! how soon forgot !
 As soon the solemn air !
 The muse, oft toy'd with, cloy's the mind,
 We read a second time, and find,
 Her charms less soft, less fair.

VI.

Dear novelties alone impart
 Blith pleasure to the human heart ;
 Restless, we these pursue :
 Tir'd with the last, we blame our fate,
 Despise the joy that pleas'd of late,
 Then fly to catch the new.

VII.

And wilt thou, knowledge, tempting fruit !
 Engage me in a vain pursuit ?
 Why then I must confess ;

He who digs deep, the truth to know,
Opens a bitter source of woe;
And science is but guess.

VIII.

Oft have I try'd, but try'd in vain,
A wish'd for certainty to gain,
Still hid the object lies;
Something indeed draws on the mind;
We search—and by that searching find,
Heav'n, here, the gem denies.

IX.

Just so, with loss of time and thought,
The treach'rous chymic-gold is sought,
A grand experiment!
Till tir'd, the simple wretch, more wise,
Gives up the shadowy, fancy'd prize,
To mourn his treasures spent.

X.

But lo! where pleasure, soft and young,
Join'd with the chorus, skims along,
And strews the ground with flow'rs:
Or see! where, with a wanton air,
Her tresses loose, her bosom bare,
She leads to Cupid's bow'rs.

XI.

Delusive bliss! grand, cruel cheat!
Fruition does our hopes defeat:
Experience says to all;
The goods to come may promise more,
But will, as those that went before,
Prove honey mixt with gall.

XII.

The beardless boy, by fancy led,
Spies on the mead a rain-bow spread;
And seeks a nearer view:
But as he runs, he frets, and cries
To see, the phantasm from him flies,
Yet tempts him to pursue.

XIII.

Give o'er, Philander: once believe,
Life's bliss, and gaudy shews, deceive;

Quit, quit, a fruitless race :
 Whene'er we overtake the prey,
 Th' idëal pleasure glides away,
 And mocks our toilsome chase.'

If any of our readers should have an inclination to see more of Mr. Joel's poetical compositions, we must refer them to his book ; where they will find epigrams, tales, odes, songs, acrostics, and other pieces, which may afford an *agreeable entertainment* to all, except critics.

Part of this publication consists of letters on moral and political subjects, in which, among other things, we have the character of a good statesman, that of a mere great man, an oration occasioned by the death of the late duke of Cumberland, and political thoughts, addressed to the earl of Chatham ; of which the reader may form some idea by this curious conclusion : ' The partial fondness of a prince towards a favourite has sometimes proved so fatal to kings, as to bring down a flood of ruin upon their dignities, which they perceived not till it entered their palaces. God save the king.'

VII. *The History of Miss Harriot Fitzroy, and Miss Ennolia Spencer.*
 By the Author of *Lucinda Courtney*. 2 Vols. 12mo. Pr. 6s.
 F. & J. Noble.

AMONGST the numerous imitations of Richardson's *Clarissa*, we think this novel is far from being the most contemptible. The style is at least easy if not elegant, the sentiments chaste if not sublime, and the characters mostly natural if not new. The story is as follows :

Miss Harriot Fitzroy is a younger sister, whose father had bequeathed her a handsome fortune, on condition that she should marry, agreeable to his dying request, Mr. Brandon, a very accomplished young gentleman, then upon his travels ; but in case she disobeyed this parental injunction, she forfeits her fortune to her elder sister, who, so far from being the most amiable of her sex, turns out almost a devil incarnate. This is the only character we think censurable ; and as we are informed that this is the production of a female pen, we wonder the authoress has not, for the honour of her sex, softened some of the most glaring features in the horrid portrait of Miss Penelope Fitzroy.

Miss Harriot being a very amiable as well as beautiful young lady, has many suitors ; but her duty directs her conduct to reject all their proposals, in favour of Mr. Brandon ;
 whilst

whilst her sister, who is under no such obligation, cannot captivate a single heart, or gain a single lover. Miss Penelope's jealousy of her sister's superior charms and attractions excites her to lay a deep and villainous plot against her; first by intercepting Mr. Brandon's letter to her, who pays them a visit under a fictitious name, in order to find if his personal accomplishments, independent of her father's recommendation, will entitle him to any share in her affections; and then by introducing a notorious villain, whom it appears had already seduced her, to her sister, as the real Mr. Brandon. His behaviour and manners are so shocking that Miss Harriot absolutely refuses giving him her hand, by which means her sister becomes possessed of her fortune, and treats her as the most servile dependant. Mr. Brandon not receiving an answer to his letter, and concluding that one Mr. Thornton is his happy rival, in a fit of jealousy and despair makes a tour to Paris, where he is upon the point of marrying an English widow lady of distinction.

Miss Emilia Spencer (who is Miss Harriot's constant correspondent) is under the government of a very unkind mother, who treats her with great severity; whilst her sister, who is Mrs. Spencer's favourite, is indulged in every thing she can desire. Miss Emilia's younger brother is very fond of her, and upon his return from the university, introduces his friend Mr. Durant, a man of sense and elegance, who soon declares himself Miss Emilia's admirer, though Mrs. Spencer was in hopes Miss Sidney, her favourite, would have been the object of his attention. Upon Mrs. Sidney's making this discovery he is forbid coming to the house, and Miss Emilia is confined to her chamber.

However, her elder brother's marriage to a lady of quality sets her at liberty, she goes to London, and at length meets with her lover at the opera. Mr. Brandon returns about this time from Paris, and is met by Miss Spencer at a rout, which brings on an éclaircissement concerning Miss Harriot's conduct; when being convinced of his mistake with respect to her attachment to Mr. Thornton, he resolves to renounce his pretensions to lady Grandison, whom he had accompanied from Paris, if Miss Harriot is still disengaged. Miss Penelope's ill treatment of her sister, and the shocking prospect of future dependance, had, with the advice of Miss Spencer, induced Miss Harriot to admit of Mr. Thornton's addresses, though she had no *penchant* for him; and nothing but a fit of illness, on her part, had prevented their marriage taking place, when she received an enigmatical letter from Miss Spencer, to stop all farther proceedings. This is followed by another letter, which is intercepted by Miss Penelope, who finding her treachery is discovered,

vered, resolves to go abroad with her lover who had personated Mr. Brandon, and she accordingly transmits him all her fortune, with which he very characteristically decamps before her arrival in London. This disappointment operates so strongly upon her, that it brings on a fit of illness, which puts a period to her life.

Miss Sidney, daughter and favourite to Mr. Spencer, being upon the point of marriage with a baronet, her mother's temper somewhat relaxes in favour of Miss Enkia, and she at length consents to her marriage with Mr. Durant. The preparations and ceremony of this triple marriage conclude the work.

As a specimen of the language and sentiments of this performance, we shall present the reader with the letter Miss Spencer writes to Miss Harriot upon her having rejected the impostor who assumed the name of Mr. Brandon, in which the character of a modern fine lady is considered very freely by one of her own sex.

MISS EMILIA SPENCER, to MISS HARRIOT FITZROY.

‘ I congratulate you, my dear Harriot, on being freed from your unworthy lover, and, since you command it, will now talk to you of myself, or rather of my new acquaintance. I may reckon my brother of that number, as a long absence has made him almost a stranger to me. His disposition is very different from that of my dear Charles. He is haughty and self-opinionated; agreeable enough to his superiors and equals, but proud and reserved to inferiors. His person is genteel; his manner graceful; he is improved by travel, and has a sufficient knowledge of the world, and in all companies he acquits himself with ease and politeness. My intended sister has a good deal of his own turn, so that, if a similarity of sentiments is necessary to render marriage happy, they may stand a tolerable chance to be so. Yet I believe there is no violent love on either side, it will be rather a match of conveniency—But how few are there, now-a-days, that are not so?

‘ Lady Lucy Temple—that is his fair one's name—is one of those who are distinguished by the character of a person of fashion; that is to say, one who is sufficiently over-run with air and affectation. Her person is tall and genteel, her face nothing extraordinary, though, if an air of sweetness supplied the place of that haughty one that now distinguishes it, every body would allow it to be agreeable. My mother is very fond both of her and my brother, who is a much greater favourite than my dear Charles, but you may easily guess to which I give the preference.

Lady

* Lady Lucy was here this morning, and engaged me to go to the opera in the evening. This will be the first I have seen, yet I cannot say I expect any violent happiness from this entertainment. I fancy I shall have but little relish for mere empty sound without sense. I remember this couplet in the Universal Passion,

' An opera like the pillory, may be said
To nail our ears down, but expose our head.

* Lady Lucy, however, were her opinion to be relied on, would persuade me that I shall be in raptures with that fashionable amusement, which, alone, had it no other merit, would be sufficient to recommend it to her. O 'tis the most heavenly place! the sweetest entertainment! cried she, so fit for people of quality, so much above the vulgar taste, that, I am sure, it will enchant you. So it might perhaps, returned I, had I the same advantage that you, no doubt, have of understanding Italian. Nay, for that matter, cried she, though I learned that language I don't remember a syllable of it—but who minds that? 'Tis not the words, nor indeed the musick, for few people of taste attend to either, but there is a *je ne sais quoi*, something so infinitely charming in being at the opera, that, let me die, if I know any thing so delightful. You said justly it was enchanting, cried I laughing, for it must be owned it is something unnatural to be pleased without knowing why or wherefore. Lard, my dear, said she, you country-ladies have such strange, such unaccountable ideas of things! People of fashion never take time to consider why they are pleased, 'tis sufficient for them that they are so. The day is scarce long enough for the variety of amusements we are obliged to attend to. I, for example, am engaged every hour for almost six months to come. Where then is there leisure for thought? And for my part I think reflection the most odious thing in nature. I never am seized with a fit of that kind but it throws me into a fit of the vapours, and makes me the most fretful creature alive. What then would you do in the country, said I, where you would be compelled to think from morning till night without interruption, except the entrance of a female neighbour or two gave you leave to vent your thoughts in a little sober chat! Sober, indeed! cried she. O horrid! The thoughts of that odious country gives me the spleen—heaven defend me from the wicked idea of it, name it not again, I beseech you, or I shall be out of spirits the whole evening. Yet, said I, you would at least chuse to spend a few months of the summer there? Undoubtedly, answered she, all the world does that. 'Tis the mode, and I

would not deviate from the fashion on any account. And, for heaven's sake, how do you make shift to kill your time there ? returned I ; I think fashion is much indebted to you for the painful sacrifice you make. Nay, one would not be singular, you know, said she ; though my time, while there, is such a mere blank that I can give no account of it. I lie in bed half the day, and yawn out the rest—My brother's entrance put an end to this conversation.

' Where have you been all this morning Mr. Spencer ? cried she, with an affected air ; you are a pretty gentleman, truly, to be out of the way when I wanted your attendance to a hundred thousand places—I ought to punish you for your negligence. You have already, madam, answered he, by this reproof. I ask you a thousand pardons, but I am not possessed of the faculty of divination ; how then should I know your intention, without your deigning to inform me of it ? Well, for once, I think, I will forgive you—shall I, ladies—the man looks penitent—but remember I tell you now time enough, that you are to have the happiness of accompanying these ladies and me to the opera to-night—all the world will be there. So saying she gave him her hand, and making a fashionable curtsy, tripped off, my brother attending her to her coach.

' What mere butterflies are these fine ladies, my dear Harriet ! and with how few cares do they glide, or rather flutter, through life ! Without sensibility, incapable of love or friendship ; without sympathy for the misfortunes of others, and scarcely even endued with feeling enough to be affected with their own, they pass an insipid life, and die forgotten, and unregretted. With what different dispositions and hearts are we formed, my amiable friend ? Let us rejoice that we are not such mere vegetables, and that we are capable of relishing the sweets of life, though our sensibility gives a double poignancy to our misfortunes ; and let us comfort ourselves with reflecting, that adversity, however painful at the time, is certainly the school of virtue.

' I am turned a great moralizer since the grave fit seized me : perhaps you will not be displeased at the change, since, I must own myself, I was but too much on the other extremity in my days of levity, those happy days tho', I must call them, when my heart was free.

' Adieu, my sweet friend. If any thing occurs this evening worth your notice, I will write again without waiting an answer to this. My best wishes attend you.

EMILIA SPENCER.

P. S.

‘P. S. What I formerly said I had to tell you proved a false report, consequently not worth repeating.’

This letter may serve to convince the reader, that (allowing for the excessive vanity of the heroines, especially when they affect to be the most reserved) this novel may be read with a tolerable degree of virtuous entertainment.

VIII. *The History of Miss Delia Stanhope. In a Series of Letters to Miss Dorinda Boothby. In Two Vols. 12mo. Pr. 6s. Lowndes.*

WHEN the late facetious Mr. Quin could not find a tragedy which had been left with him for perusal, he apologized to the author for having lost it by pulling out a drawer full of manuscript plays, and desiring the bard to indemnify himself by taking any he liked best. Our ideas of modern novel-writing correspond pretty nearly with Quin’s notion of modern tragedies; for we have reviewed the novel before us twenty times already, only (*mutato nomine*) under different titles. The same insipid play of characters, the same dull dance of incidents, the same gawdy dresses and frothy sentiments, recur every month.

This Miss Stanhope is as chatty, as coquettish, and as pert as her predecessors. On the death of her father, who leaves her and her mother in very indifferent circumstances they retire with two maid servants (one of them a methodist) to a solitary habitation in the country. We dare say of five hundred of our readers, four hundred and ninety-nine already conclude that a most beautiful young gentleman presents himself to our heroine in this dismal solitude. ’Tis even so, gentle reader. —Enters the handsome Mr. Mountague behind a hedge, nor, however, as usual, wounded by robbers or ruffians, but sound wind and limb—and so sweet a gentleman! that our heroine is perfectly charmed. He disappears, however, like lightning, and in the mean time Miss Stanhope becomes acquainted with Emilia, the parson’s daughter, who is as handsome as herself. The friends make their appearance together at church, where the handsome Mountague suddenly appearing, the sight of him creates a kind of a pitti-pat ation in Miss Stanhope’s heart, but throws that of the poor Emilia into the most violent agitations, which Mountague affects to take little notice of, and again disappears.

Are we unfortunate enough to have a reader so dull as not to foresee already that *love is the cause of my mourning*?—that poor Emilia entertains a violent passion for Mountague, who has the

same for her ; but through the malice of a friend, believes her to be false. Miss Stanhope never suspects the truth, and is half-dead over in love with Mountague when a sir Charles Brudenell appears, and makes a lodgment in the vacant part of her heart. Here the plot becomes double. Mountague's father and friends censure him for the melancholy into which he is plunged, and press him to marry. He proves deaf to their solicitations, but is undeceived with regard to his loved Emilia's falsehood when it is too late ; for she is seized with an illness which carries her out of the world ; Mountague, however, is married to her in her last agonies. Sir Charles, though at first little inclined to be really in love, continues his courtship of Miss Stanhope till his passion at last becomes real : in the mean time her mother dies, which draws from her methodist waiting-maid the following letter, which we think the best in the collection.

' *To Miss DORINDA BOOTHBY.*

' MADAM,

' My young lady, who takes on piteously, has ordered me to inform you, that my dear mistress departed this life last Thursday morning. I am sure I have reason to say it was the dismaldest day I ever saw—But the Lord's will be done—Yet I will be bold to say she has not left her fellow ; though, as I tell madam out of the Scriptures, she ought not to grieve like those that have no hope ; for to be sure she made a most christian end, and died like a lamb : If she is not gone to heaven, the Lord be merciful to those that are to follow her. I ask pardon, madam, for being so profuse ; but to be sure I don't know when to have done praising my dear good lady : she was the kindest mistress that ever poor servants were blessed with. There is Harry, and a sober lad he is, and Sarah, too, both crying their eyes out about her—Though, to be sure, we have still, the Lord be praised, a very sweet tempered young lady to serve ; but then she is more quick, as it were, and puts a body in a hurry sometimes ; for, to be sure, she is deadly smart ; and tho' she is not at all proud, as one may say, yet overawes one more than my late good lady, who was, for farten, the mildest, gentlest mistress that ever poor servants were blessed with. I have lived in the family now nineteen years, come Christmas, and a deadly good place it was, when his honour was alive ; to be sure, he lived like a prince, that he did, and was as generous as a king ; to be sure, the poor had reason to rue the day he died, that they had ; but the Lord's will be done, it is what we must all come to, rich and poor, one and another. I remember him as well as if I had seen him but yesterday,

yesterday, and yet he has been dead now coming on three years; to be sure, time slips away, as the saying is: he was a portly gentleman, a little hasty sometimes, that he was, to be sure, but we have all our failings, as the man said. My young lady is the very moral of him. Even when she was but a babe I used to tell my poor dear mistress that was (the Lord rest her soul!) says I, madam, says I, miss Delia is as like my master, Lord bless us, as if his honour had spit her out of his mouth; and so she was, to be sure, and the sweetest, loveliest babe that ever was born—people used to say she would be a wonderful beauty, and for sixteen she is deadly handsome, that she is—but I ask pardon, madam, for to be sure, your Ladyship knows her better than I can pretend to do: but, as I was saying—O, my lady has sent for me—to be sure it makes my heart ache to see how pitiously she takes on for the loss of my poor dear mistress. I must go to her. Excuse haste, and the badness of the writing. To be sure, that my parents put me to school, and honest industrious people they were, and, till misfortune overtook them, the Lord's will be done, as the saying is, very well to pass in the world—I am sent for again; so asking your pardon for all defections, concludes your faithful servant till death,

MARTHA WAGSTAFF.

The assiduities of sir Charles, at last, render our heroine more than half in love with him; but an old miserly uncle on whom sir Charles (whose estate is but small) has great dependence, comes athwart and dashes their happiness.

Here, good reader, are three people made completely miserable. Mountague is gone abroad, weeping for his Emilia, and refusing to be comforted; the uncle of sir Charles proves inflexible; and sir Charles in a drunken frolic proposes to take our heroine into keeping, which produces a violent breach between them; for you must know, that though she is a little flighty she is wonderfully *virtuous*, and is sadly cast down with the affront offered to her honour, as well as the obduracy of her lover's uncle. Now, as, time immemorial, novels of this kind always end in happy marriages, we fancy our reader begins to be puzzled about the event.—Oh—a reprieve—a reprieve. Young Mountague is prevailed on by his father to return to England, where a bride is provided for him; and the father contrives to make the marriage in masquerade. The son is dragged to the altar, but, as the saying is, One man may lead a horse to water, though four-and-twenty cannot make him drink. Mountague before the parson refuses to marry the maid in the mask, because of his inviolable attachment to the memory of his Emilia, when, all of a sudden, off drops the

mask.

mask, and the bride appears to be Emilia in *propria persona*: our reader, however, must be much more quick-sighted than we are, if he can perceive from the author's narrative by what means she is recovered to life. Let us now return to our heroine.

The hunk of an uncle still continues inexorable, and she is preparing to lead apes in hell, when a distant relation dying, leaves her twenty thousand pounds in hard money. The scene is now changed: she is resolved to have Sir Charles at any rate; and they are married, to the high satisfaction of the uncle.

The reader must not expect us to descend to the inferior characters of this history, which are as trite and common as those already mentioned: however, Miss Stanhope writes with an air of sprightliness, which may be pleasing to those who are not much conversant with modern novels; and we have no objection to offer against the moral tendency of the story.

IX. *An Essay on the English Constitution and Government.* By Edward King, Esq; of Lincoln's-Inn. 8vo. Pr. 2s. 6d. White.

A MOST excellent title!—A book may travel all the world over with it.—Prepare, readers, to hear something that excels Bracon, Coke, Bacon, Selden, and all writers upon the English constitution.—No—no such thing; Edward King, Esq; of Lincoln's-Inn, is none of your cramp, puzzling authors, who plague people with law and French Latin, or with deductions from the fountains of antiquity. He is humbly contented with the histories of David Hume and other modern writers, and sets out with the following very pompous discovery of his plan.

‘Of all the striking objects presented to our view in modern history, there is none more worthy attention, than the excellent constitution enjoyed in this kingdom. A constitution, which has been admired and extolled, not only by those who partake of the benefits and advantages flowing from it, but also by writers of other countries, who one would expect should rather be prejudiced against it.

‘And yet, notwithstanding this excellence so generally and so justly allowed, many, in their defence of the English constitution, have been unwilling to rest it on its own most admirable and solid foundation, namely, the fitness and utility of it; and considering this obvious argument as insufficient, have imagined themselves under a necessity of supporting it merely by precedents, and the authority of ancient custom. One would suppose they thought it was to be defended on no other principles,
than

than those of its having been established in nearly the same form wherein it now exists, for ages immemorial. A fact which some have with great labour and difficulty endeavoured to render probable; but of which there is much reason to suspect the truth.

‘ We may therefore venture to depart from their opinion: and perhaps shall not err, if we look upon the chief use arising from an enquiry into the nature of our ancient constitution to be, that it discovers what improvements have been made, and learns us to value and esteem them.

‘ When I say this, however, I mean not to reflect on times past; as if a tolerable form of government never prevailed ’till these our days: nor to insinuate that the present constitution is so totally different from what was heretofore established, as to be quite void of any support from precedent and prescription. I am persuaded, on the contrary, that the ancient constitution during different periods was *such* as we may reasonably suppose to have been most fit and expedient for the nation at those times; and also *such*, that it is an easy matter to shew how the present form of government regularly, lawfully, and even necessarily, arose from it.’

We are afterwards informed by our sagacious author, ‘ that the excellence of any particular form of government, and especially of ours, is founded solely in the fitness of its mode and complexion to the manners, disposition, abilities, and general state of the people over whom it prevails.’ We will venture to assert, that there is not an attorney’s clerk of half a year’s standing in or about London, who was not apprized of this discovery before this gentleman made it, and that experience teaches even fools wisdom. If we are to believe the assertions of lawyers, Henry III. found reason, from the temper and disposition of his people, to make alterations in Magna Charta itself. Subsequent times, the more they departed from the feudal and military, to adopt civil and commercial constitutions, thought farther amendments of the great charter necessary, which was the plain inevitable result of the improvements society acquired in the modes and comforts of life.

Though we are by no means disposed to quarrel with authors of Mr. King’s complexion, yet we cannot help remarking, that the more they write like gentlemen, the more we are obliged to read as porters. The fatigue of drudging through a book, in which we meet with nothing new or instructive, is insupportable; we had almost said, even nonsense itself is more tolerable. Could any man imagine, that a writer upon the constitution of England would content himself with Rag-Fair reading and second-hand authorities? A gentleman of Lincoln’s Inn

must know that the courts of justice always require the best evidence which can be procured, but this author supplies it with some of the very worst.

‘ I have already observed, that little distinct, independant clanships are the only form of government natural and fit for savages in their woods. But, when for mutual security against others, or in order to attempt invasions, several of these clans unite, then a form partly monarchical, and partly aristocratical, in which the king * is little more than general of the whole body, and in which the heads of the several clans still continue powerful, and almost independant, necessarily follows from the undertaking itself. And such a form of government as this, when these people have once made a settlement, and gained new territories, soon becomes, of course, in the highest degree aristocratical; the people being under the power of a number of petty tyrants.’

Thus we see Robertson’s History of Scotland brought as a voucher for the English constitution; but with what propriety could our author make such a quotation? If by a feudal king he means a king who paid fealty to another, we shall not differ much from his opinion, because such kings were often raised and displaced by their lords paramount; but if he means a sovereign king reigning over a people governed by feudal laws, the doctrine is very controvertible, and rests entirely on the complexion of the people governed. We are inclined to believe, that the people of England were much greater slaves under a William the Conqueror, or his son, and Edward the 1st, or 4th, than they were under the Saxon princes, though the feudal law was far more vigorous in England after, than before, the Conquest.

The rest of this performance consists of such hackneyed common place learning, that we can by no means recommend it to a place in the library of a student desirous to inform himself of the English constitution from the best authorities.

X. *Memorials of the British Consul and Factory, at Lisbon, to his Majesty’s Ambassador at that Court, and the Secretaries of State of this Kingdom.* 8vo. Pr. 2s. Wilkie.

WE review this pamphlet rather upon civil than critical principles; and indeed, when we reflect upon the amazing obligations which the crown of Portugal lies under to the

* ‘ With all the ensigns of royalty, and with many appearances of despotic power, a feudal king was the most limited of all princes, says Robertson in his History of Scotland, Vol. i.’

English nation, the facts contained in this publication would appear incredible, were they not authentically attested: we think, however, the collection of papers is not very judicious.

The first is a memorial to the earl of Kinnoul, concerning the confiscation of money seized in the streets of Lisbon on the person of a British subject.

This memorial ought not to have been inserted in this publication, as the seizure complained of was regularly made, and the confiscation followed upon the principles of the Custom-house and Excise-laws which now obtain in England. What would an Englishman say to a Portuguese smuggler, who should plead the illegality of his seizure, because the evidences against him were to be benefited by the confiscation? Notwithstanding this, there still remain many alarming complaints of oppression and breaches of treaty practised by the Portuguese government upon British subjects, as may be seen in the second paper of this collection, entitled,

‘ A memorial to the earl of Kinnoul, concerning the immunities of the persons and properties of British subjects.’

This memorial proceeds from the consul-general, and the committee of English merchants in Portugal appointed to confer with the earl of Kinnoul, when ambassador extraordinary and plenipotentiary at that court; whence we learn, that ‘ The Junta de Commercio or Board of Trade, of late years established upon principles contrary to the antient laws of this kingdom, and the privileges conferred on foreigners who reside here, must be productive of the most pernicious consequences; it tending to deprive the British subjects of great part of the large capitals due to them from those of his most Faithful majesty, by granting protections upon all occasions to such of their debtors as are disposed to claim it, stopping the execution of all sentences issued by the judge conservator, debarring them from making any attachments for the security of their debts, and obliging them to acquiesce to whatever dividends the said board may in future distribute from the effects, which the bankrupts are pleased to deliver in as the remainder of their capitals.

‘ By these means the British merchants are arbitrarily compelled to submit to the sentences of this new tribunal, and to behold general acquittances given to their debtors, in open violation of the thirteenth article of the treaty, wherein is expressed that

“ They shall not be hindered by any permits or protections to be granted by the king of Portugal to his subjects, or others frequenting his dominions, from recovering their debts; but they shall have a right to sue any man to justice

tice for the recovery of any just debt, although he be sheltered under the patronage or protection of any person whatsoever, or secured by any alvara, or whether he be a farmer of the revenues, or invested with any other privilege."

' It is remarkable that, since the establishment of this tribunal, only some trifling dividends have been made among the creditors of the bankrupts, and that in these cases such proofs of the debts are demanded as are frequently impracticable to be given; since even bonds of the debtors, confessed by themselves, or attested by a publick notary, are deemed insufficient, without an addition of such witnesses as the members of that board are pleased to require.

' Royal letters of favour, which of late years we have had frequent instances of, furnish another cause of complaint, being derogatory to the tenor and spirit of the treaties which give the British subjects full scope to demand their just debts in opposition to all protections whatsoever. These royal letters, termed *Moratorios interinos*, suspend all prosecutions during the debate in the king's council, whether or no they shall be carried to a further extension; and this consultation frequently taking up several years, the creditors are debarred during that interval from pursuing the common course of law, towards securing their debts; or for a still farther term of years, in cases where his most faithful majesty complies with the request of the party by granting a formal *Moratorio*. These letters ought by no means to be prevalent, in regard of debts due to British subjects, seeing that by the seventh article of the treaty there can be no appeal but to the *Relaçam*, there to be determined in the space of four months.'

In the subsequent part of this memorial we find that the duties on goods of British manufacture have been arbitrarily raised from twenty-three to twenty-seven per cent. It contains likewise many other articles of grievances and breaches of treaties between the crowns of England and Portugal.

The next, and indeed a very important, paper which this collection contains, is,

' A remonstrance relating to the prejudice arising from the establishment of companies, for carrying on the Brazil trade, presented to the right honourable the earl of Kinnoul, his majesty's ambassador extraordinary and plenipotentiary at the court of Portugal, May 24, 1760.'

From this remonstrance we learn, that two Brazil companies have been established; the one for Maranham and Grao Para, the other for Pernambuco; and that the establishment of those two companies renders all the trade carried on by, and debts
owing

owing to, the British merchants in Portugal inconsiderable and precarious. The superior advantages of their trafficking with individuals instead of companies, which are supported at an immense expence, and are every moment liable to dissolution, (in which case the creditors have no relief) are here set forth in a very strong and satisfactory manner.

The treaty concluded with Cromwell in 1654, and that concluded in 1703, form the basis of our merchants complaints; and some little account of those treaties may perhaps elucidate the ingratitude of the Portuguese.

About the year 1650, John king of Portugal privately offered prince Rupert (who had carried off part of the English fleet) his protection, in hopes that the English ships might prove useful to him against the Spaniards and the Dutch, who wanted to intercept his Brazil fleets. Prince Rupert, accordingly, accepted of this invitation; and, on the 25th of April following, two English squadrons appeared at the mouth of the Tagus, and intercepted a Portuguese fleet, notwithstanding the utmost efforts of prince Rupert. After this, Portugal was reduced to the most mortifying distresses, and obliged to send a very submissive embassy to the republic of England, which refused to treat with their king as an independant monarch, and degraded the ambassador so far, that he had his audience in the house of peers, which, upon that occasion, was adorned with the historical tapestry representing the defeat of the Spanish armada. No submissions on the part of Portugal were then wanting, and his Portuguese majesty thought himself happy that he could purchase the security of his crown from Cromwell, by concluding the treaty of 1654. It is a fact notoriously known, that that imperious usurper concluded the treaty the very day that the ambassador's brother was executed at London for the murder of an English merchant.

The treaty of 1703 was concluded at a period extremely critical for the crown of Portugal. His then Portuguese majesty, Don Pedro, was one of the candidates for the crown of Spain, as being descended by the female line from the famous Ferdinand and Isabella of Spain. The great preparations he made for asserting his claim, and the convention entered into between France and Spain to deprive him of his kingdom, compelled him to throw himself into the arms of England; and it was thought that his agreeing to the treaty of 1703 with queen Anne, was not only the wisest measure of his reign, but even preserved his crown.

Without pursuing this deduction farther, it is sufficient to observe, that two aras afterwards presented themselves, one during the reign of his late Portuguese majesty Don Joseph, and

and the other under the reigning monarch, in which the crown of Portugal was strictly and literally preserved to the family which now enjoys the crown, by the intervention of England. The first was in 1734, when the French and Spanish fleets were at sea, and the Spaniard had a strong army upon the frontiers of Portugal; but Sir John Norris being sent with a British squadron, relieved his Portuguese majesty from his distress. The second era is too recent to be particularized here.

We see no reason to doubt of the facts mentioned in the Memorials and Remonstrances before us; but before the complaints can be remedied, we are afraid there will be a necessity of teaching the Portuguese the respect due to the faith of treaties, and the imperial crown of Great Britain; for, besides the grievances already mentioned, many others remain still to be redressed.

XI. The Privileges of the Island of Jamaica vindicated; with an impartial Narrative of the late Dispute between the Governor and House of Representatives, upon the Case of Mr. Olyphant, a Member of that House. 8vo. Pr. 2s. 6d. Williams.

THIS pamphlet treats of a very interesting subject, as it affects the principles of administration in one of our most important colonies.

On the 8th of December, 1764, a complaint was made of a breach of privilege, committed by Richard Thomas Wilson, a deputy marshal's deputy, in executing a writ on the coach-horses of John Olyphant, a member of the house; in consequence of which, he, and Pierce Cook, and Lauchlan McNeil (who appeared to be aiding and assisting in executing the said writ) were, by order of the house, severally taken into custody for breach of privilege. The generality of the members were, indeed, sorry to see a matter of this kind brought before the house, especially so late in the season, as it would retard the progress of more important business, and protract the sessions. The case of a member's availing himself of this privilege, was very far from being favoured by the house; and it is a truth, that a very great majority of the members were against entertaining the matter, if they could with any justice have avoided it; insomuch, that they set themselves to enquire, whether the privilege in question was such, as every member had a constitutional right to. Upon this occasion, the ablest lawyers in the house were consulted, and many volumes of law books were brought in; from which it did appear, to the conviction of every man in the house, that the privileges claimed

claimed by Mr. Olyphant, was a lawful and constitutional right ; and if he insisted upon it, that it could not, with justice or propriety, be refused him. He did insist upon it. What could the house do ? They ordered the delinquents into custody, but still without any asperity towards them, and with so little intention of using them with severity or harshness, that the house would most certainly have released them, upon the slightest concession : and Pierce Cooke, one of the parties and the plaintiff in the action, was told by several of the members, that he had only to petition (according to the forms, which the house prescribes, in the case of all those, who are in custody and not members) and set forth, that he did not intend to offend the house, and he would be discharged. This easy method of getting released was declined, and so low was the assembly held, by the said Pierce Cooke and Laughlan M'Neil, that they did not attempt to make any application for their liberty to the house, but applied, in the first instance to the chancellor for an Habeas Corpus.'

We believe this to be a very candid state of the original controversy between the house of assembly and the governor of Jamaica. The members of the house thought themselves ill treated by the governor, as chancellor, for having granted an Habeas Corpus to the prisoners, before they had applied to the house for pardon ; and for his proroguing them on the 18th of December, for one day. When they met again on the 19th, the prisoners were once more taken into custody, and the house came to several resolutions, asserting its own privileges, particularly the following, which we quote as an instance of their moderation.

' Resolved, *nem. con.* That no member of this house hath any privilege in regard to his goods and chattels, except such as are necessary for his accommodation, during his attendance on the house.'

It is however very probable, that his excellency the governor did not think the coach-horses of a member indispensibly necessary for his accommodation, during his attendance on the house ; as the delinquents, on applying to the governor as chancellor for an Habeas Corpus, which was granted, were again set at liberty.

It must be acknowledged that these proceedings were doubtful on both sides ; but the house resented the matter so highly, that they came to a resolution to remonstrate to his majesty, by address, against the arbitrary and illegal proceedings of the ch———r, and to implore his protection. Before this address could be prepared, the assembly was prorogued by proclamation, and afterwards dissolved.

A new assembly was called to meet in March 1765, when the members addressed his excellency, 'setting forth the ill-consequences of the determination in question, and desiring he would give orders for having it expunged; and for this the governor prorogued them forthwith to a long day, and they were afterwards dissolved.' After an intermission of some months another assembly was convoked, which proved to be of the same complexion with the last; and, previous to their meeting, great pains, we are told, were taken to impress the public with a belief that the contest between the governor and the assembly was no other than a contrivance of the members to protect them from paying their just debts, and that their very legislature was in danger from England. Mr. Price, junior, was chosen speaker of the new assembly, which met on the 13th of August. On the 15th the house was called up to attend the governor, when, to the astonishment of every one, his excellency, after putting the speaker in mind of his having omitted to ask for the usual privileges on the first day, demanded of him, whether he would then ask for them? To which he was answered in the negative. His excellency then put the same question a second time, and the speaker said, I SHALL NOT. Upon this, notwithstanding the good intentions of the assembly for the public service, it was dissolved.—It is necessary for us to add, that when the governor, after this, came over to England, his majesty appeared to be so well satisfied with his conduct, that he was almost immediately invested with a public character, of the greatest consequence to the commercial interests of this nation.

The above are the only facts we can decently mention of the differences between the assembly and governor of Jamaica, the particulars of which employ the rest of this pamphlet; neither shall we venture to pronounce whether a Jamaica house of assembly is entitled to the same privileges as a British house of commons.

XII. *Select Essays on various Subjects.* By Sylviana Sola. 12mo.
Pr. 3s. 6d. Hoggard.

THIS collection consists of epistles upon various subjects; of dialogues of the dead, some of which are far from being ill imagined, (tho' not comparable to those lately published by a noble author,) and dialogues of the living, in which the interlocutors are allegorical personages; all which may be read with a very considerable degree of improvement. Next follow some fabulous tales, which we do not greatly admire;

pire; a critical conference between Imagination and Fact; Various Thoughts, the first of which we shall lay before our readers, because we do not clearly comprehend its meaning. 'The person that is fit to be universal monarch upon earth, is the second person in the sacred Trinity.' Lastly, succeed some strictures on virtuous friendship, in verse, which we do not think quite equal to Mr. Pope's ethic epistles. As a specimen of Mrs. Sola's abilities in writing, we shall extract her eighth epistle, which treats of divination by the stars.

'How desirous have all mankind been to know what future events await themselves, and likewise others, whether particulars, or whole kingdoms, and nations upon earth? It was this strong curiosity in human nature, set men so heartily on the studies of the occult sciences, wherein the antient magi were so renowned; yet all those deep and dark studies, especially that of judicial astrology, has proved so fallacious, that this is justly reckoned in our days, the vainest of all sciences, so much more sensible are men now what kind of knowledge is suited to their capacities, and their affairs here. Though this has lost all credit with them, yet most men have still the same desire at heart, to be skilful at prognostication; it is not enough to know, but they would *foreknow* events in this world, which are generally more evil than good to us; as to this knowledge by the stars, the greatest and only good tidings to men, was what that eastern star brought the magi, which appeared to them in their own country, and directed them to Bethlehem; but from the greatest of all subjects, some wretched men have degraded this study to the very meanest and most contemptible of any, who are the agents the grand deceiver of mankind makes use of, for this very purpose, and which is enough to give every body an utter distaste, if not horror, for this and every one of the occult or secret sciences; for supposing sometimes things answer truly to those predictions, it does certainly draw the inclination stronger to such kind of studies, till at last we may be engaged much deeper than was at first thought of, and which has been actually the case of more than one; for while we take our steps in the dark, we are never sure how far we may go, or indeed whither it is we are going!

'May no knowledge we can arrive at, be of the dark and hidden kind, but all fair and open, that it may bear the test of a full and true light, and face the whole world, though exposed to all its censures for its scantiness and debility; yet if this little, and weak as it is, be but answerable to the truth of things, it will be of more service to human kind than were all the profound sciences of the ancient magi. What benefit were they of to the world? Do we ever find any one of this kind of

men employed in the state? No,—they were only to be ready at the call of their superstitious princes, to rid them of such phantoms which were generally raised by their own secret fears of all manner of evils, they were conscious they had so justly merited from heaven.

‘ This *secreting* of knowledge seems to have been the general bent of the learned in ancient times, and well too, if it be not too much of the moderns, and proceeding from the very same principles in these; but of that hereafter; this was the propensity, or rather policy of the ancient Greek philosophers, the chiefs amongst them teaching their secret doctrine only to their select disciples, but in the public schools (to the vulgar) quite another doctrine. Now the first and choice part of this double doctrine which they so highly esteemed, what was it think you? One continued series of fallacies on the nature of God, and of the human soul; but to mention no more than their first principle, the sole cause of all their following errors, viz. That there was but one substance in the universe, which they named God, and from hence concluded, that in a literal, metaphysical sense, all things were God, consequently the human soul a part that was discerp’d from him, and would be again resolved into him: It was in such a sense as this, that they taught the immortality of the soul! Amongst a thousand others, we will mark out three evident falsities from this their doctrine of the soul’s being part of God.

‘ First, The divine nature would be divided and rent in pieces.

‘ Secondly, It would be miserable as often as men were so.

‘ Thirdly, Human kind would know all things because it would be God.

‘ Now supposing these men were of the most subtle penetrating wit, with an understanding and genius for knowledge more extensive than any other men ever were, still were these utterly destitute of knowledge at the same time; for what is this but discerning the truth of things? But the farther lengths they went from their first false premisses, the more distant they were from truth and knowledge; so that the public were very happy that this false doctrine was so carefully kept from them; it was the only right thing they did, to secrete from them what would have proved so pernicious to all society, if divulged to the common people; for as falsity indeed does nothing else but mischief in the world, it had blinded these men too much ever to discern a way how to reconcile truth and public utility together, a darkness which the whole world was involved in when the only Source of true light made his appearance in it, and whose doctrine from beginning to end, so strongly cementing

ing truth and utility, has sufficiently exposed the weakness and errors of a human mind, on subjects so much superior to its capacity, as are not only the nature of God, but that of their own souls, on which these famous philosophers of antiquity with all their abilities, have uttered nothing but impertinences and mistakes without end, which now is sufficiently agreed: but what is of the greatest concern to all men in general, the world has long since been informed of a very different manner, in which both body and soul are to be disposed of in their future state of immortality, which they are here left at full liberty whether they will believe or not; though in fact there has always been the major part of the world believers of future rewards and punishments, which is sufficient to keep society in tolerable good order. But nothing is more wonderful than that those blind and presumptuous teachers gained so long such credit and attention of the world as they did, on tenets so extremely absurd, which they would have passed upon it for certainty and truth. Thus has the world been deceived, and will be most probably to the end of it, in their high opinion of human knowledge.'

Tho' we cannot recommend this as the most masterly publication we have seen, yet it may prove useful to those numerous readers who are possessed of that degree of understanding which relishes an intelligible rather than a shining performance.

XIII. *Memoirs of a Magdalen: Or the History of Miss Louisa Mildmay. Now first published from a Series of Original Letters. In 2 Vols. 12mo. Pr. 6s. Griffin.*

OUR readers may have frequently observed the strict impartiality with which we treat publications of this kind, however they may be recommended by the lively chit-chat of modern novel-writing. Tho' the subject of the volumes before us is common to the last degree, yet the story is affecting, and the characters are supported with more spirit and propriety, than we have found in any novels we have lately reviewed.

The first volume opens with letters between Sir Robert Harold and Charles Melmoth, Esq. The former is a gay young baronet with a large estate, whose principles in love-affairs are tinged with libertinism, tho' in other respects he possesses a good heart and a fine understanding, but cemented with too exquisite and too refined a sensibility. This gentleman falls in love with the heroine of the piece, Miss Louisa Mildmay, whom his sister Lady Havensham, the model of female perfections, and a widow possessed of a large estate, recommends to him for a wife. He gains her consent, as well as that of her parents, who are

so pleased with the match, that they take every opportunity of leaving the young couple together after the marriage-day is fixed—But—Heaven guard us all from Cupid's bow!—opportunity and importunity ruin *her*, and degrade *him* into a villain. The baronet, not able to endure the thought of marrying the woman he has debauched, quarrels with and leaves his mistress; and she, with a most virtuous indignation at the slip she had made, discovers it to her mother and father, who is a man of the most lofty notions with regard to family honour.

Perhaps there may be no occasion to suggest to the reader the confusion and misery which this fatal accident introduces into the Mildmay family. Lady Haversham being informed of the truth, writes her brother a very affecting letter, which we recommend as a master-piece of affectionate and sentimental reasoning.

Sir Robert Harold continues in a strange dissipated disagreeable state of mind, but is touched with the representation of his sister, who, to prevent him from being disinherited, had sacrificed herself to the arms of an old lord, tho' she loved and was beloved by a baronet, who, on account of his disappointment, throw his life away at the battle of Minden.

The second volume begins with the tenth letter, from Miss Beauclerk, who resided at old Mr. Mildmay's house when his son, who was in love with her, was brought thither wounded. This letter is pretty, and contains a pathetic scene of distress. The next letter from Miss Mildmay to her mother is likewise affecting, and full of penitential contrition. This is followed by another from Mr. Melmoth to Sir Robert Harold, whence we learn that the former, together with lady Haversham, had paid a visit to Mildmay-hall, where they managed matters with so much address, that they had conquered the resentment of old Mildmay and his son, who consented to the marriage of Miss Mildmay and Harold, as soon as the latter, who was now distractedly in love with her, should come into England, and claim her in person. The sixteenth letter tumbles every thing topsy-turvy, by Mr. Melmoth informing his friend, that Miss Mildmay had made an elopement from Mrs. Darnel's, where she had lodged at London, with a gentleman richly dressed, in a post-chaise and six, and, in short, that she was no better than she should be. Here we have a pause in the principal story, but the business is supplied by an under-plot. Miss Beauclerk, in the seventeenth letter, sends her mother an account of the distress of the Mildmay family, where she continues to reside, and of the progress of her amour with colonel Mildmay, who being obliged by his wound to keep his bed, had forced her to accept of his will, by which he had made her his heir to a considerable estate.

Letter eighteenth is from Sir R. Harold to Melmoth, dated from Vienna, and filled with the most excruciating reflections upon the elopement and supposed infamy of Miss Mildmay. It is with some reluctance we observe, that from this period the author, finding it difficult to restore his heroine to virtue and happiness, deviates into the beaten track of one of the kidnapping novellists; for he spirits up a Sir Harry Hastings, who being deeply in love with Miss Mildmay, bribes the old bawd Mrs. Darnel into his interest, and, by the help of five other ruffians, forces her in the night-time into a post-chariot, and carries her to his house at Hampstead. Here all the artillery of swoonings, rage, resentment, frenzy, and fevers, are practised; but we shall not trouble our readers with any farther particulars of this adventure. It is sufficient we inform them, that our heroine, though she was for several months in the hands of her ravisher, rejected all his offers of marriage; that she preserves her virtue; and, by the happy invention of the author, who burns down the baronet's house in a drunken frolic, makes her escape, is carried in a higgler's cart to Whitechapel, and at last fairly lands herself in the Magdalen-house. Sir Robert Harold, being informed of her innocence, writes a letter to Melmoth from Calais, where he accidentally meets with Sir Harry Hastings, whom he had never seen before, and whom he runs through the body for boasting of his wickedness towards Miss Mildmay.

The next letter from lady Havertham to a countess of Blandford contains the reconciliation of Miss Mildmay to her family. Here another novel-trap is set; for Mr. Melmoth, who had made a fortune in the East Indies, discovers in the persons of Mrs. and Miss Beauclerk his own wife and daughter, whom he thought dead, and whom he had tenderly bewailed. It seems he was sent abroad by his father, who was in love with his son's wife, and had written him an account of her death. The truth is, the whole of this catastrophe is but indifferently managed; and the reader must make the best of it he can, after being told that Mrs. Dobson and her sister, who had been very instrumental in Miss Mildmay's escape, become interested in, and are evidences for, this discovery.

At last, Harold arrives, marries Miss Mildmay, as the colonel does Miss Melmoth: plenty of love and money succeed, Sir Harry recovers from his wound, and all parties are made happy. The sensible reader will find great pleasure in perusing this novel; yet the author seems to have been too much in a hurry, and too frugal of his invention, in bringing it to a happy conclusion.

MONTHLY CATALOGUE.

14. *A concise and genuine Account of the Dispute between Mr. Hume and Mr. Rousseau: with the Letters that passed between them during their Controversy. As also the Letters of the Hon. Mr. Walpole and Mr. D'Alembert, relating to this extraordinary Affair. Translated from the French. 8vo. Pr. 1 s. 6 d. Becket and De Hondt.*

IT is with concern that we find two men of such celebrated genius and approved merit at public variance, as it is much to the discredit of letters and true philosophy. We cannot, however, blame Mr. Hume for any part of his conduct, as he appears to have acted towards Mr. Rousseau with the greatest sincerity, and the most unbounded friendship: and as it was not till after Mr. Rousseau had published a very abusive letter, and boldly defied Mr. Hume to print the papers he was possessed of, that this gentleman resolved upon making the public a party concerned in judging their respective conduct.

From the most generous motives Mr. Hume conducted Mr. Rousseau into England, introduced him to his friends, and exhausted his invention to make this asylum agreeable to him; giving way to all his caprices, and winking at all his singularities. With the same view he accompanied him into various parts of England, till he was at length most agreeably settled at Mr. Davenport's, at Wootton in Derbyshire. In the mean while, Mr. Hume was using his utmost interest with his majesty's ministers to obtain for him a royal pension; and was so successful as to interest general Conway and general Græme in his favour, who gained his majesty's gracious consent. But when he was upon the point of reaping the fruit of Mr. Hume's friendly endeavours, he fancied, or chose to fancy, through the most unaccountable extravagance, that Mr. Hume was his concealed enemy, and had, in concert with M. D'Alembert and M. Voltaire, laid a plan to destroy his honour; for no other apparent reason, but because Mr. Walpole had diverted himself a little at his expence, in a supposed letter from the king of Prussia to Mr. Rousseau, which was published in the *St. James's Chronicle*, and which Mr. Rousseau imagined Mr. Hume had sent to the publisher of that paper; although it evidently appeared that Mr. Walpole had wrote this letter, and acknowledged himself to be the author of it.

In Mr. Rousseau's letter, or rather memorial, which he calls an Explanation, we find the following capital articles of impeachment against Mr. Hume's fidelity and friendship :

1. Not gaining him sufficient popularity.
2. Endeavouring to obtain a royal pension for him.
3. Secret kindresses to avoid hurting his delicacy.
4. Procuring him a friendly and hospitable reception at Mr. Steward's.
5. Introducing him to the first people in England.
6. Assiduously lending him his seal.
7. Speaking four very terrible words in his sleep.
8. Not having answered a pleasantry of Mr. Walpole's, which admitted of no answer.
9. Corresponding with M. D'Alembert.
10. Lodging in the same house with the son of Dr. Tronchin.
11. Conversing alone with his *gouvernante*.
12. Being desirous of serving Mr. Rousseau, after he had offended Mr. Hume.
13. Reading his *Heloise* too often.
14. Accepting of his picture as a present from Mr. Ramsay.
15. Saying he had been at the play with Mrs. Garrick.
16. And looking stern, very stern, at Mr. Rousseau, whilst he fruitlessly endeavoured to stare Mr. Hume out of countenance.

It is really astonishing, that a man of Mr. Rousseau's judgment and good sense could seriously allege such trifles against Mr. Hume as crimes. But we are afraid there is a certain characteristic turn in the philosopher of Geneva, that will not let him long enjoy any tranquillity or any friendship; and where real misfortunes are wanting, his prolific brain easily brings forth chimeras, which may be dreadful to him, but ridiculous to every body else.

Though Mr. Hume cannot in this affair be accused of any more faults than those which Mr. Rousseau has so industriously imputed to him; we must not entirely acquit his translator, who has many errors to answer for. Amongst others, we think the following should be corrected in the next edition :

Page 15, he has translated, *celui d'être trop bien est un de ceux qui se tolèrent le plus aisément*, "that of being too good, is one of those which is the most tolerable." If we may be allowed a pun, "that of being too bad (a translator) is one of those which is the most intolerable:" and indeed, Mr. Translator, *trop bien* is too well, and not too good. Next come the *models*, and *the hollow trunk of an old tree* (p. 16 and 17) instead of *busts* and *rabbit-warrens*. Page 57, he makes Mr. Hume previously acquainted with Mr. Rousseau's affairs, and yet wanting to sift his

his *gouvernante*; whereas, according to the original, it was the lady that was acquainted with Mr. Rousseau's affairs, which she having acknowledged to Mr. Hume, he then questioned her †, &c. Page 42, he renders *faux* "absurd"—Very absurd indeed!

15. *A Defence of Mr. Rousseau against the Aspersions of Mr. Hume, Monsieur Voltaire, and their Association.* 8vo. Pr. 1s. 6d. Bladon.

This is an attempt, and only an attempt, to vindicate Mr. Rousseau's conduct in his altercation with Mr. Hume. The bookseller's head seems to have been more at work, in producing a well-timed eighteen-penny treatise, than the author's in compiling or writing it.

16. *A Letter from Mons. de Voltaire to Mr. Hume, on his Dispute with M. Rousseau. Translated from the French.* 8vo. Pr. 6d. Bladon.

This little piece appears to be genuine, tho' we meet with nothing new in it, except the copies of two billets, supposed to be written by Mr. Rousseau; the one to M. Voltaire, and the other to M. Thiel, first clerk of foreign affairs at Paris. In the first he accuses M. de Voltaire with having asserted that he had not been secretary of embassy at Venice, which was a falsity; and in the second it is set forth, that he had only been a servant to the count de Montaign (ambassador at Venice) and had been shamefully turned out of his house. We know not upon what authority M. de Voltaire pretends to quote these letters; but as it is reasonable to expect M. Rousseau will soon reply to these attacks, we shall suspend our judgment till we see his vindication.

17. *The Country Girl, a Comedy. Altered from Wycherley. As it is acted at the Theatre-Royal in Drury Lane.* 8vo. Pr. 1s. 6d. Becket.

Wycherley, whose name stands so distinguished in the list of our comic authors, has not left us a single play fit for representation, under the present regulations of the stage; regulations which the gradual refinement of the public taste has made necessary. "No kind of wit, says the editor of the *Country Girl*, ought to be received as an excuse for immorality; nay, it becomes still more dangerous, in proportion as it is more witty." Accordingly, Mr. Bickerstaff last season produced an

† This is one of Mr. Rousseau's accusations.

alteration of the Plain Dealer * ; and we are now presented, by another hand, with a new edition of the Country Wife. In both instances, we think that the original author has unavoidably lost almost as much on the side of wit, as he has gained on that of decency ; for the wit and ribaldry of “ this wanton of Charles’s days ” are so blended, that it is often impossible to obliterate one without expunging the other. It must, however, be allowed, that the writer of the Country Girl has considerably improved on his original in the construction of the fable ; not only by converting the libidinous Horner into the modest Mr. Belville, but by dissolving the marriage between Margery and Pinchwife, and representing his heroine as a simple spinster ; in which situation he has, with great address, rendered her conduct only ridiculous, which, under the management of Wycherley, was criminal.

18. *The Cunning Man, a Musical Entertainment, in two Acts. As it is performed at the Theatre-Royal in Drury-Lane. Originally written and composed by M. J. J. Rousseau. 8vo. Pr. 1s. Becket.*

This, as the title imports, is an imitation of the French ; and considering that “ the translator, as he himself acknowledges, appears out of his own character,” and that “ it was necessary to adjust English words to melodies already made for a foreign language,” he must be allowed to have acquitted himself with credit of a very difficult task. It must be remembered also, that this little piece is not to be read merely as a poetical composition ; and “ that the coincidence of the words with the music is their greatest recommendation.”

19. *The Adventures of Charles Villers, an unfortunate Court Dependant. 2 Vols. 12mo. Pr. 5s. Bladon.*

This unfortunate court dependant, who was turned out of his place because he would not prostitute his wife, is, we are afraid, a still more unfortunate author ; for though he prostitutes his pen, and what small talents he is possessed of, there is no reason to believe that his *literary emoluments* will ever enable him to subscribe himself *Independant and Happy*. Were it necessary to maintain this assertion by proofs, any part of these two volumes would support our judgment ; and his very first period testifies his ignorance of grammar and English.

* See Vol. xxi. p. 61.

20. *The Conflict; or, the History of Miss Sophia Fanbrook.*
3 Vols. 12mo. Pr. 9s. Nobles.

These three volumes may be read by every young lady without the bills of mortality, without any danger of raising one inordinate passion, injuring their chastity, or any other virtue they may be possessed of.

21. *Cooper's Hill. A Poem. Addressed to Sir Watkin Williams Wynn, Bart.* 4to. Pr. 2s. 6d. Wood.

We are in doubt whether there is a greater number of excellencies or defects in this performance. The author's imagination is lively, and his diction expressive: but his excursions, considering the shortness of his poem, are too extravagant; and his composition is rendered obscure and perplexed, by a multiplicity of useless words and unconnected ideas. After a repeated perusal, we have scarcely been able to discover the meaning or the propriety of these introductory lines. Perhaps our readers will have more penetration:

' Torn from these solitudes, these calm retreats,
Oft' where the muse, wrapt into future time, .
Delights in easy negligence to stray:
The western sun reviving other climes
With slender beam, and purple burnish'd clouds
Forget their gold, Silence in sweet repose
Reigns universal, save where, pleas'd, it yields
To Philomela's song, his ling'ring step
Old Ev'ning slackens to the peaceful night.
That soft approaching up the mighty steep
Of heaven's vast concave, draws the moon's full orb,
Who, all surrounded by the glitt'ring stars,
Darts her bright ray on mountain, wood, and stream.
Torn from gay friends, of hospitable soul,
Corroding absence chides the hapless hour.
Fancy yet wanders o'er the lovely scene;
The wave translucent down the craggy rock,
Spray forming dew, yet murmurs in the wind;
The spreading flocks and distant gloomy wood
Yet move before her eye, each ravis'd sense
Still dwells upon its object, and admires.

Severe remembrance! memory divine!
Uncertain goddess; from thy hallow'd fount
Men tasting joy, embitters it with pain.

Now surly Care, pale centinel of wealth,
 Frowns o'er the prospect, living in her mind
 Unpitying rankles ev'ry thought serene,
 Like thole keen winds, when bounteous Nature pours
 Her hidden treasure o'er th' unfolding globe,
 That blight and wither with the farmer's hope
 Luxuriant produce of the blooming spring ;
 Black'ning the air, creation seems to droop.'

Our readers must observe, that the author's professed design is, as he expresses it,

' To paint the tuneful residence of Pan,
 The throne of Ceres, Flora's gaudy court,
 Her vain attendants side the shelving hill,
 Collected in variety of drefs.'

He therefore might have omitted the circumstances of *corroding absence, severe remembrance, surly care, &c.* without any disadvantage to his poem.

The extensive prospect from Cooper's Hill gives the poet occasion to speak of London, the tombs in Westminster-abbey, and the pictures in Windsor-castle. A view of the Thames leads him to speak of the river Tiber, and a reflection on the disorders which ambition creates among the powers of reason, carries him into a long description of a storm at sea, when the winds are so impetuous, that

' ————— promontories, rocks,
 Woods, temples, towers, cities, *prostrate all*
 In general ruin, sink beneath the storm.'

The author concludes with an apostrophe on the death of Damon, by whom we suppose he means the late duke of Cumberland.

22. *Ode, inscribed to the Reverend Dr. Watts; upon his promoting a Plan for a Country Infirmary at Leicester. By the Reverend Mr. Morton, of Northamptonshire. 4to. Pr. 1s. Flexney.*

Though there is nothing striking or sublime in this production, yet there is an agreeable facility in the language, a delicacy in the compliment to Dr. Watts, and an air of benevolence and humanity in the design. It is written in that irregular measure which has been usually styled Pindaric. The author expatiates on the effects of charity in the following strain :

' Shou'd, ye benevolent, in evil day,
 Should richestake their wings, and fly away,
 Tho' thus by virtuous violence bound to stay :

Hence

Hence will Reflection's conscious power
 Strike out the most enlivening ray,
 To cheer that sad and gloomy hour.
 Should riches stay,——disease and pain assail,
 These, when physic's power shall fail,
 These will make your sickly bed,
 These support your drooping head,
 These the cordial influence shed,
 As grateful and refreshing fount,
 As dews distilling on the thirsty ground.
 And when Death, who summons all,
 Shall give the rich the common call,
 These, ere your spirit breaks away,
 From its frail tenement of clay,
 At heaven's tribunal shall appear,
 To plead your cause, and prove your ablest patron there.'

23. *The Coach Drivers, a political comic Opera. To which is subjoined a Letter of Thanks, to the Compilers of the Critical Review, for the Encomiums which they have let Slip, on that Performance. The Second Edition. 8vo. Pr. 1s. 6d. Flexney.*

The abuse thrown out in what is called the Second Edition of this opera, serves only to increase the contemptible opinion we before expressed for the author's abilities. (See p. 228.)

24. *E—l of Ch——m's Apology, a Poem. 4to. Pr. 1s. Almon.*

In this satire the ghost of sir W. P——t, which is supposed to appear to the noble lord to whom he bequeathed his estate, taxes lord C——m with ingratitude, inconsistency, and duplicity. The peer answers his ghostship, and has we think the better of the argument. We shall not however enter into the rationale of the dispute between two such illustrious interlocutors; let it suffice to observe, that they scold in excellent rhyme, and very easy numbers. As a specimen, the reader may take the following part of the peer's apology for his conduct.

'By tender feelings mov'd for Britain's fate,
 Not dazzled with the pomp and pride of state,
 Sudden I wak'd from fancy's filken dreams,
 Of rural solitude and languid streams;
 Of days, devoted to my friends and wife,
 And moral virtues form'd for private life,
 Gave in my plan, while fortune bless'd the day.
 And Peerage strew'd her flowers in my way.
 Let Malice inch by inch my conduct scan,
 And Folly censure, e'er she knows my plan;

Let Rancour dive into the womb of time,
 In search of tales, to blacken me with crime;
 My youthful soul sprung early to one end,
 My riper years the same great course shall bend,
 Virtue my guardian, Liberty my friend.
 Think not to scatter terrors on my head,
 By stale examples muster'd from the dead;
 With joy I saw, how virtuous PULT'NEY shin'd
 The brightest, bravest, weakest, of mankind!
 But when I saw my country drop a tear,
 I wept the patriot and curs'd the peer.
 But what had PULT'NEY's glory, or decline,
 His fame, or peerage, to compare with mine?
 Mankind is alter'd since the days of BATH,
 Tho' S——DYS still puzzles in the same dull path.
 Freedom at length has fixt her wav'ring seat,
 Ambitious to promote the good and great;
 Studious to still the waves of party rage,
 And link in harmony, each rank and age;
 Of vice's growth to lop the spreading root,
 That virtue's sickly plant may spring and shoot;
 Bent to reform the cancer'd map of things,
 Till Britain's sons are free as British k—gs;
 Till placemen seek the honour, not the fee,
 And scorn emoluments like PR——T and ME;
 Till each great L——d his country shall revere,
 And to the Statesman join the Patriot Peer.'

25. *An Address to the People of England; shewing the Advantages arising from the frequent Changes of Ministers; with an Address to the Next Administration.* 8vo. Pr. 1s. 6d. Almon.

This is one of the temporary pamphlets against lord C——m and the present administration which in a few weeks, (if it is not so already) will be reckoned among the lumber of the pamphlet-shops.

26. *Short Considerations upon some Late Extraordinary Grants. And other Particulars of a Late Patriot's Conduct.* 8vo. Pr. 6d. Almon.

This little performance is written upon the same principles as the preceding. It censures the arrangements of the present ministry, and even the most popular names in the kingdom, for rapaciousness. The author likewise draws out an account of expences they have created in the nation, the last article of which is as follows:

Total

Total of the expence of the present ministerial fabrick, as far as the ground-floor } £. 215,200

We shall not, however, desire the reader to take this account upon the pamphleteer's *ipse dixit*.

27. *A True History of a Late short Administration.* 8vo. Pr. 6d. Almon.

This, though a very concise, is far from being a despicable performance. The author has reprinted in one column the Short Account of a Late Short Administration, which we formerly recommended to the public *; and on the opposite column has exhibited what he calls a True History of a Late Short Administration, in which he endeavours to depreciate the ministry of the marquis of R. and extol that of Mr. G.

28. *Three Letters to a Member of the Honourable House of Commons, from a Country Farmer, concerning the Prices of Provisions; and pointing out a sure Method of preventing future Scarcity.* 8vo. Pr. 1s. Brotherton.

The stile in which these letters are written, prove them to be the production of a more polished pen than that of a country farmer. The author, without descending to the virulence and exclamation so frequent with the diurnal and periodical writers upon this subject, very sensibly comes to the fact at once.

‘To pursue my plan, says he, as methodically as I can, I will singly and shortly treat of all the means already attempted, or which I have heard are intended to be attempted, or ever talked of being tryed, to remove the evil complained of: the first, as it is the act of the legislature, and therefore I put it first, is the law against forestallers, engrossers, and regrators; and far be it from me so much to censure the wisdom of the legislature, as to suppose these laws well executed, will not be of some publick advantage; but yet I may modestly venture to say, that, notwithstanding the execution of these laws, if there be a real national scarcity, provisions will be dear, and if there be a real national plenty, provisions will be cheap, whether they be executed or not; so that this is far from adequate to the purpose wish’d for; and as the good of the whole state ought to be the object of legislation, and not the good of a part, I could I believe undertake to prove, that the only times in which these laws can be of much use, are times of partial plenty, and partial scarcity; and that in those times, if they are beneficial to one county, they are in equal proportion prejudicial to another; but this being beside my plan, I shall at present omit it.’

* See p. 153 of this vol.

The letter-writer next considers the licensing badgers of corn, and the fixing the measure of corn to one standard; both which proposals have been adopted by the legislature: however, he is of opinion that they fall under the same predicament as the laws against forestallers, because in times of plenty corn will be cheap, and in those of scarcity dear. 'To allow, continues he, of exportation of corn with a bounty, and of importation at the same time duty-free, which was lately attempted, as it was the act of the legislature, I will not venture to descant upon; but upon the face of it, it appears in my apprehension very inadequate to answer the end desired, and in fact it proved so.

'The acts for prohibiting the exportation of corn for a limited time, have been a temporary relief, but also a temporary injury to the trade of the nation; and in such times, though they may have prevented a very considerable rise in the price of corn, yet they have never considerably lowered it; but on the contrary have often given a handle to griping farmers, to keep back their corn from sale, and to hold up the price under pretence of scarcity, though in truth there was plenty for home consumption.

'Whether a late proclamation was constitutionally legal or no, I will not presume to say, though I own it appears not plain to me, how any authority can prohibit constitutionally the exportation of any commodity, which an act of the whole legislature has not only permitted, but encouraged by a bounty, while that act is in full force; however, I will neither venture to argue for, or against the lawfulness of it, lest I should unwillingly err, in going with the cobbler beyond my last; the effects are all I have to do with, and they will speak for themselves. No sooner was this proclamation issued, but the price of corn rose all over the kingdom; and many markets that before were well stocked with wheat on every market-day, did not produce sufficient for the consumption of the neighbourhood; and some to my knowledge had not a bushel of corn brought to, or sold in, them for several weeks together: nay the farmers in my neighbourhood, who had never complained of their crop, and who had no doubt but there was corn enough in the kingdom sufficient for two years home consumption, immediately pretended to apprehend a scarcity, and refused to sell at the price they freely sold the market-day preceding, so that either the royal authority convinced them that there was not corn enough in the kingdom for a year, or they artfully pretended to be so convinced by it.'

Our supposed farmer then proceeds to animadvert upon the schemes proposed in other publications, particularly in newspapers, all which he treats with great contempt; neither does

he consider even the engrossing of farms to be so great an evil as it has been represented. He shews that the clamour against farmers selling by sample is not so well grounded as is generally supposed, and that the practice can in no sensible degree affect the price of corn. He treats the charge of the farmers combining together as absurd and ridiculous; and though the parceling out the king's forests, and granting them to private persons, on condition of inclosure and cultivation, might be of some public utility; yet the author cannot consider this measure as adequate to the evils complained of.

In the second letter he proceeds to point out the remedies, as those he has mentioned have all proved ineffectual. He thinks, from experience, that the taking of tythes in kind is the ruin of agriculture, the source of the poverty of farmers, of landlords losing their rent, of wretched parishes, of distresses of the poor, and all public evils complained of. He imagines that the taking tythes in kind disables the farmer from manuring well, and consequently renders him poor. We own we are not such adepts in agriculture as to pronounce whether his reasoning on this head is just and conclusive; however, we shall quote the remedy he proposes. 'The remedy (says he) I propose to apply to all these public and private disorders and complaints, is, that the legislature lay the axe to the root, and by one short act of parliament, abolish tythes in kind for ever; and in lieu thereof, give to all persons intitled to tythes, such a portion of the fair rent of every estate in the kingdom, now liable to tythe, as shall sufficiently recompense them for what they lose.'

The third letter contains the author's method of cultivating his farm, with tables and calculations to prove the truth of the principles he has advanced. Tho' he writes like a man of sense as to many particulars; yet we cannot assent to the remedy he proposes, because we really believe that England, since the introduction of paying tythes in kind, has enjoyed many years of peace and plenty.

29. *Some Observations upon settling the Assess of Bread. Recommended to the Perusal of all Magistrates, particularly at this Juncture.* 8vo. Pr. 1s. Kearsly.

The author of these Observations, which contain several matters of the highest importance to the poorer part of our fellow-subjects, seems to be a perfect master of his subject. After stating the several tables of the assize and price of bread, he makes the following remarks.

'In a certain borough town in Wiltshire, where is a very considerable corn-market, the medium price of wheat at market the eighteenth of this instant October was fourteen pounds per load,

load, that is, seven shillings a bushel.—The magistrates in this town, as in many other places, have never set the assize of bread, but the price hath been constantly regulated by the bakers themselves, according to the price of wheat at the market ; and the loaves exposed to sale pass under the denomination of pecks, half pecks, and quarters ; and not under that of two shillings, twelve-penny, or six penny loaves, as is the practice in most places where the assize is set ; in other words, the weight hath always continued fixed, the price only hath been varied by the bakers from time to time, according to the different price of wheat at market.

‘ However, upon the universal clamour and tumult raised throughout the kingdom, chiefly among the poor (the vagrant, the idle, the dissolute, not the industrious poor) and either through ignorance, ostentation, false popularity, or some worse motive, so fatally countenanced, in the beginning, by persons of every rank,—respecting the high price of provisions and a deficiency in weight and goodness in the baker’s bread,—the magistrates of this borough very properly interposed, and as the likeliest method of redressing the grievance (among other regulations) resolved for the future to set the assize of bread.

‘ It is to be remarked, that at the very time when the medium price of wheat at the market was seven shillings a bushel, the bakers in this town delivered a loaf of eight pounds weight; (called by them a gallon) at one shilling ; and upon inquiry it hath been found to be their usual practice to sell such loaf, (improperly called a gallon) at the same price, or nearly the same price that the gallon of wheat cost in the market, and in like manner *their* peck and quartern ? Thus, when the best wheat yields sixteen pounds per load, or eight shillings a bushel in the market, the price demanded for their gallon loaf is one shilling, or perhaps twelve-pence-halfpenny.

‘ Tho’ there was too much ground for complaint of a deficiency in weight, and in some instances the gallon loaf was found to want several ounces of the eight pounds weight introduced at first by the bakers, and continued by custom in this town as the weight of their gallon loaf, yet was the evil by no means common : it affected one or two only of the trade ; the bread in general held its weight of eight pounds, nor was it remarkably deficient in quality ; for it must be further observed, that, in this town, only one sort of bread is made ; the rich and the poor in that respect faring all alike ; which regulation, if it deserves the name, took place on a complaint of the poor, (whether well founded or otherwise, it is not material to enquire) that the coarser sort of bread, called household bread, formerly made, tho’ sold at a less price, did not afford the

nourishment, nor was in the end so cheap even to them, as the other.

‘ A resolution to set the assize of bread, as an effectual expedient to prevent the worst of frauds, could not but give general satisfaction : upon more mature reflection, however, several difficulties occurred, which had not been thought of before ; and, upon the whole, it was at length determined to drop the further prosecution of that scheme, at least for the present.’

The author complains of the adulteration in bread being as frequent in London as elsewhere, particularly with regard to its moisture, which, though one of the greatest perfections of good bread, is remarkably defective in this capital ; and that in proportion as any bread falls short of the standard required, in such proportion is the public injured, by setting the assize. He concludes with laying down some general rules for setting the assize of bread, on the practicability of which, especially in country places, we shall not pretend to determine.

30. *A Letter to a noble Lord, concerning the Complaints and Necessities of the Poor. By a Country Gentleman.* 8v. Pr. 6d. Bladon.

The professed design of this letter-writer is to recommend the use of pasturage, which the author thinks is too much neglected in favour of tillage. ‘ Instead (says he) of those grievous famines, that have formerly afflicted this kingdom, even in the golden days of Elizabeth, our markets have had a constant supply of grain, at very reasonable rates, to the great support and comfort of the people. This is an undeniable argument, in favour of an exportation ; and confirms the wisdom of the legislature, in the choice of that measure, and the extreme caution to be used in restraining a trade of such extensive utility. But, *est modus in rebus*—there is a point, to which an object may be pursued with safety and success ; but beyond which, it becomes injurious to the public, and requires restraint. An object has past that point, when it begins to interfere with another, of equal importance to the community, which in its further progress it would tend to destroy.

‘ At this critical point, tillage and pasturage appear to be at present arrived in this kingdom. The former has been insensibly gaining ground upon the latter ; and unless it receives a seasonable check, not only sufficient to prevent its further progress, but even to reduce its actual extent, it will in a few years be productive of the most fatal effects.

‘ It was observed before, allowing for the different valuation of coin, that corn has been much more plentiful and cheap, for many years past, that is, since the bounty allowed

for

for exportation, than it was formerly in this kingdom. But if modern times have been favourable to the people, in this article of subsistence, the main one indeed, there is a dreadful balance against it in every other article of food, especially in butcher's meat, and the productions of the dairy. But these are so necessary to the support of human life, so essential to the health, strength, and satisfaction of the poor, that they ought always to be kept within the reach of common labour and industry to attain. This they certainly are not at present. And as this evil does not proceed from a contingent cause, such as was the mortality among the cattle, which after a time would cease; but from a plan of cultivation, of a permanent increasing kind, which affords no prospect of relief, it is time the legislature should interpose its power, for the ease and preservation of the people. The wisdom of that assembly, directed by the variety of lights their extensive sphere of observation affords, will doubtless devise some expedient, to remedy this alarming evil; not a temporary expedient, fit only to remove a present inconvenience, but an expedient of a permanent efficacious kind, that shall reach the root of the disorder, and prevent its future growth and operation.

'In the opinion of the public, this expedient must be, if not a total retrenchment, at least a reduction of the bounty upon exportation, that the farmers may be no longer induced, by the high profits upon corn, to convert all their lands into arable, and annihilate the pasture for the plough.'

The reader from this quotation may form some idea of the author's drift; in other respects his pamphlet seems to be a hasty superficial performance.

31. *Humbly inscribed to Parliament. Two Letters on the Flour Trade, and Dearness of Corn. By a Person in Business.* 8vo. Pr. 1s. Flexney.

The first of these letters, we are told, was written by the author several years ago, when the complaints were much the same as at present, and the situation of things not unlike. The writer then examines the causes of the present scarcity, which he does not think is owing to engrossers; and says, that the writers who have treated of them have generally mistaken them.

'But now, you will be ready to ask, if the schemes of these writers are merely imaginary, idle, and impertinent, may not something be done to reduce the price of grain?—undoubtedly there may.—If the high price be owing to a deficiency in the crop, let there be an immediate stop put to the exportation of it; suffer no English spirits to be made from corn; and let the

ports be opened for the free importation of foreign grain: and, to check the farmer in his unreasonable demands, let the bounty on wheat exported cease, when the price exceeds 8l. per load; and all exportation, when it exceeds 12 l.'

The second letter is calculated for the present times of public scarcity, and contains the following very sensible observations,

'Although the corn trade be of vast importance, and a capital consideration to the commercial and landed interest, yet whenever there is a great deficiency in the crop, as is the case this year, and wheat gets up to 12 l. per load, it is certainly wrong policy to give money for carrying it out of the land, or even to permit it to be done.

'Every one seems sensible of this; and it is expected, from the wisdom and integrity of parliament, something will be done to reduce the high price of corn. Proclamations against forestallers and engrossers, I am confident, will do nothing towards it. The best expedient, perhaps, that can be thought of, as was observed in the former letter, is to put an entire stop to the exportation of all grain; to suffer none to be made use of in the distillery, till after another harvest; and, for the future, to limit the bounty to a lower price. When wheat exceeds 8l. per load, none should be allowed; when it exceeds 12l. no exportation. This would be a double check upon the farmers; the best means to prevent their extravagant demands, and obviate the just complaints of the poor, and all others.

'To have public granaries in every county for laying up corn, and public mills to grind it for the benefit of the poor, is a scheme which has been proposed by some, and recommended by many: and undoubtedly these, under the care and directions of proper officers—*commissioners, comptrollers, agents, and their clerks and deputies*, would be an excellent institution, and answer most valuable purposes to some, though I will not answer for it that the poor, or the public, would be much the better for it.'

As the cares and attention of the legislature are at this very time employed on the subject of these Letters, we thought the above quotations could not be deemed impertinent; but it might be thought highly so, should we presume to pronounce decisively as to their propriety.

32. *A Collection of Tracts, published between the Years 1729 and 1759, in the Defence and Explanation of Christianity and its Evidence, By Henry Stebbing, D. D. Late Chancellor of Sarum. Improved and prepared for the Press by the Author, and now republished: by Henry Stebbing, D. D. Morning Preacher to the Hon. Society of Gray's Inn. 8vo. Pr. 5s. Townshend.*

The editor informs us, that these tracts are printed exactly as they came from the hands of the author, who corrected them
not

not long before he died, with an inclination that they should some time or other be republished. The collection consists of the following pieces :

I. A Defence of Dr. Clarke's Propositions, on the Use and Necessity of Revelation ; in answer to the fourteenth chapter of a book entitled, Christianity as old as the Creation. Published in 1731.

II. A Defence of the Scripture History, so far as it concerns the resurrection of Jairus's daughter, the widow of Nain's son, and Lazarus ; in answer to Mr. Woolston's fifth discourse on our Saviour's miracles. Written in 1730.

III. A Discourse on our Saviour's miraculous power of healing. The cases treated of in this discourse are, 1. Jesus's casting the devils out of the madmen. 2. His healing the woman that was afflicted with an issue of blood. 3. His curing the woman that laboured under a spirit of infirmity. 4. His healing a man at the pool of Bethesda. 5. His giving sight to a man that was born blind. 6. His curing the man that was sick of the palsy. This tract is in answer to Mr. Woolston, and was written in 1730.

IV. An Examination of Mr. Warburton's second Proposition in his Divine Legation. In this tract the author endeavours to prove, from the Old and New Testament, that the doctrine of a future state was the constant belief of the Jewish church in every period of its existence. To this is added an Appendix containing Considerations on the Command to Abraham to offer up his Son Isaac. 1744.

V. The History of Abraham, in the plain and obvious meaning of it, justified ; against the objections of the author of the Divine Legation ; with a postscript on the types and typical evidence. 1746.

VI. A Letter to the Dean of Bristol ; occasioned by his new edition of the second volume of his Divine Legation. 1759.

Our author, having thrown together these controversial pieces in answer to Tindal, Woolston, and Warburton, takes a final leave of his Right Rev. antagonist with a true polemical spirit. ' Perhaps, says he, the author of the Divine Legation of Moses may not like his company ; but he has no right to complain. I point not at the MAN as to his real internal character (of which I know nothing) but I censure his WORKS, which hurt the cause he endeavours to support. Whatever excuse such writers may be entitled to, their errors certainly deserve correction ; for the mischief is the same, as the danger of an arrow or a cannon-ball is the same, whether it comes from the enemy with intention to destroy, or from the ill-pointed direction of a friend and ally.

‘ In reprinting these pieces I have not followed the example of the author in cramming the margin of my book with *second* thoughts, commonly worse than the *first*. I have left them to rest upon their original strength, and my business has been to contract rather than to enlarge. To this purpose I have struck out several passages which I thought might well be spared ; and the Conclusion of *the History of Abraham justified*, &c. which is for the most part personal, I have, in decency to his EPISCOPAL character (since acquired) entirely suppressed.

HENRY STEBBING.’

33. *Sermons on Practical Subjects.* By Robert Walker, one of the Ministers of the High Church of Edinburgh. 8vo. Pr. 5s. Knox.

A volume of sermons is frequently composed of insignificant disquisitions, arguments which have been a thousand times repeated, and inferences which are obvious to the meanest capacity. Authors in this department do not sufficiently consider, that there is a wide difference between preaching and publishing ; that in the former case they address themselves to a popular congregation ; in the latter to the learned world : and if there is nothing which is calculated to improve the understanding, or entertain the imagination, their works will soon be condemned to oblivion ; the ordinary class of readers will never support their reputation, nor perhaps become purchasers of their books, till they can buy them by weight among the lumber of the stalls. The world is sufficiently stocked with *plain, pious, and practical* discourses ; and, unless succeeding writers are able to cast a new light on some passages of scripture, or place some important subject of religion in a more conspicuous and striking point of view, they had better reserve their compositions for the edification of their hearers.

In the volume before us Mr. Walker has presented the public with eighteen discourses, which are written in an unexceptionable style, and abound with useful admonitions ; but they are destitute of those beauties which are necessary to attract the attention of a discerning reader. The author proceeds in the beaten track ; and we attend him without any considerable information or pleasure.

He seems to be an advocate for the doctrine of *irresistible grace*. ‘ No sin, he says, can exceed the merit of a redeemer’s blood ; no lust can withstand the power of his victorious grace ; so that we may justly adopt the words of the returning prodigal, and say, as he did, that *in our father’s house there is bread enough, and to spare.*’

As

As doctrines of this nature, when preached to the vulgar, may beget a false and unwarrantable dependence, we would add, that tho' there may be bread enough, and to spare, yet the unprofitable servant who refuses to *work*, has no pretensions to eat.

34. *A Sermon preached before the incorporated Society for the Propagation of the Gospel in foreign Parts; at their anniversary Meeting in the Parish Church of St. Mary-le Bow, on Friday, February 21, 1766. By the Right Reverend Father in God, William Lord Bishop of Gloucester. 8vo. Owen and Harrison.*

In this discourse his lordship takes for his text these words of the angel to St. John—*Thou must prophecy AGAIN before many people, and nations, and tongues, and kings*—and with singular ingenuity discovers an allusion in them to the propagation of the gospel in America. He then proceeds to consider the state of religion among some of our colonists, the case of the free savages, and that of the savages in bonds.

Speaking of the first, he says, a miserable circumstance demands our attention. 'Our philosophic colonists, the very people whose fathers were driven, for conscience sake, into *the waste and howling wilderness*, are now as ready to laugh at that Bible, esteemed by their fathers the most precious reli^d of their ruined fortunes, as at their ruffs and collar bands.'

With respect to the barbarous natives of the country, he observes, that before the gospel can be preached among them with any success, it is necessary to instruct them in the civil arts of life.

His lordship concludes his discourse with reflections relative to those vast multitudes which, as he expresses it, 'are yearly stolen from the opposite continent, and sacrificed by the colonists to their great idol, the god of gain.'

In his lordship's observations on these topics, there are strokes of genius which are not to be found in the generality of sermons.

35. *Primitive Christianity: or, a plain friendly Treatise to revive a true Spirit of Religion. In four Parts. Humbly addressed to all well-disposed Christian Ministers and People. By a sincere Friend to rational Religion. 8vo. Pr. 2s. Buckland.*

Though we are always desirous to encourage the least appearance of literary merit, yet we cannot find any thing in this performance which we can conscientiously commend, except the author's *piety*.

36. *A Letter to the Reverend ———; of Justification, or the vulgar Notion of imputed Righteousness shewn to be groundless.* By Joseph Jane, B. D. 8vo. Pr. 1s. 6d. Fletcher.

This writer informs us, that he was not at the pains of transcribing his letter, and that he made a point of not altering any thing.—This declaration, we make no doubt, is literally true, as the piece itself is amazingly confused and incorrect. The author who affects this consummate indifference with respect to his publications, would be guilty of no greater impropriety, if he should intrude himself into the drawing-room at St. James's in his night cap and slippers. Every one would account for the singularity of his appearance, by supposing that he was subject to a mental disorder, which rendered him incapable of attending to the rules of decorum.

37. *The Propositions which occasioned the late Difference and Separation in the Baptist Church at Whitehaven. With a Comment on the Propositions,* by John Johnson. *Also that Comment considered,* by John Huddleston. 8vo. Pr. 2s. Hawes.

These Propositions are extracted from the writings of Glas and Sandeman ||, and are supposed to contain their sentiments on some particular points of religion. They are examined and censured by Mr. Johnson, and defended by Mr. Huddleston. Some of the articles in dispute are more frivolous and impertinent than the questions which were formerly debated by the school divines.

38. *An Attempt to restore the supreme Worship of God, the Father Almighty. To which is now added a Dialogue between an Athanasian and a Unitarian. Written for the Use of poor Christians,* by George Williams, a Livery Servant. *The second Edition, with Additions and a Preface,* by T. A. O. T. C. O. A. D. * 8vo. Pr. 1s. Becket.

We have already reviewed (see vol. xviii. p. 223.) the first edition of this pamphlet, which is now published with an additional preface against Athanasianism; or, as the author terms it, "the Athanasian impiety of three Gods." From this preface we learn very little more than that a Jew, and Job the African, when he was in England, believed only in one God. The author tells us, that the Mahometans are of the same opinion; that the disciples of Confucius, the Chinese

|| See some account of their notions, vol. xxi. p. 455.

* The author of *The Conversion of a Deist*.

philosopher, derided the notion of a mortal God; that Casaubon declared he could prove, from many instances out of history, that this doctrine (viz. that of the Trinity) prevented more people from embracing the Christian faith, than any other thing he knew; and that Tindal, the celebrated deist, exposed Christianity on the same account.—This writer, we suppose, thinks himself extremely witty when he ridicules the Athanasian doctrine by the following parody: “I have three trees in my orchard; an apple-tree, a pear-tree, and a plumb-tree: yet they are not *three* trees, but *one* tree.” Our readers, we hope, will not expect that we should give them any more quotations in the same strain, though they abound in this preface. At the conclusion we are informed, that the author of this pamphlet lives at Tewksbury in Gloucestershire, is of an irreproachable character, a livery-servant, about fifty years of age, and has no despicable apparatus of mathematical instruments. As to the rest of this performance, we must refer the reader to our former review of it.

39. *The Scripture Doctrine of the Deity of the Son and Holy Spirit, represented in two Sermons preached at Bristol, March 24, and April 21, 1765. Occasioned by a Pamphlet, entitled, An Attempt to restore the Supreme Worship of God the Father Almighty. By George Williams, a Livery-Servant. Together with some Animadversions on the Preface to the second Edition of that Performance, by T. A. O. T. C. O. A. D. By Caleb Evans. 8vo. Pr. 1s. Buckland.*

Mr. Evans is a strenuous Athanasian, and defends his cause with some warmth and vivacity. As the pamphlet which gave occasion to these discourses is a crude and petulant performance, we do not altogether discommend his design. We have already * taken notice of a letter in answer to Mr. Evans, and Mr. Evans's Reply, and should have given an account of this publication sooner, and in a more ample manner, if it had not, till this time, accidentally escaped our observation.

40. *A Short and Modest Reply, to a Book intituled, The Dutch Displayed. 8vo. Pr. 1s. Richardson.*

About the beginning of this, or towards the end of the last century, the noted Daniel de Foe was very deservedly exalted to the pillory for writing and publishing a libel upon the people of England, under the title of the True-born Englishman. The author of this Reply seems to stand forth as a candidate

* See vol. xxi. p. 459. vol. xxii. p. 236.

for the same preferment; since, instead of answering the facts contained in a pamphlet we reviewed last month *, he abuses the English nation for their ambition, selfishness, and ingratitude, in so gross a manner, and with so little regard to truth and reason, that we scarcely believe him serious. Indeed, we are inclined to think the publication before us is only meant as an introduction to a reply from some of the friends of Mr. Clifford's representatives, which may aggravate the charges already brought against our good allies.

After a dedication to a gentleman whom our author, in a note, very sagaciously and prominently tells us, is possessed of the best collection of Flemish paintings, and one of the completest cabinets of curiosities, in Europe, the Replier treats the author of *The Dutch Displayed* with the greatest rancour, whom he supposes first to be a Dover pirate, and then a wasp. Queen Elizabeth next comes in for her share of abuse, and she gives way to James I. and his successors (king William excepted).

The author mentions the inhuman massacre at Amboyna, and the cruelties and injustice practised towards Mr. Clifford and his representatives in such a slight superficial manner, as must convince every reader, that if serious, he is a most stupid writer; and if ironical, a most insipid buffoon.

We have already disapproved † of national reflections thrown out for the faults or crimes of individuals; but when those faults or crimes are justified by the present generation, who refuses to give the sufferers any redress, the guilt and injustice becomes their own.

41. *The Medley, in Eighteen Numbers. Published for the Benefit of a Private Charity. 8vo. Pr. 2s. 6d. Williams.*

From some passages in this publication, we are inclined to think, that, instead of a *private*, it should have been printed, 'For the benefit of a *public* charity,' situated about the purlieus of Moorfields, where the author might have had a pennyworth for his money. The performance itself is so very desultory, that we can give no favourable character of it: however, we should be far from finding fault with the reader who meets with any kind of entertainment in it—But, harkee, Mr. Medley, you have made two or three blunders about your boasted motto. In the first place, you have made Juvenal the author of false Latin, as well as of a line he never wrote.

'Admoveo templum et fure litibus,'

which you ascribe to *Juvenal*, alludes, if we mistake not, to the last line of the second Satire of *Persius*;

* See page 311. † Idem, *id.*

'Hæc-edo ut admoveam templis, & farre litabo.'

In the next place, Mr Medley, you have given us two of the vilest lines that ever appeared in print, (from one Wentworth's magazine) upon the death of the duke of Cumberland, and with them we shall take our leave of your performance.

With tears embalm the sacred urn,

In wisdom, valour, virtue, never to return.

42. *The Hairy Giants : or, a Description of two Islands in the South Sea, called by the Names of Benganga and Coma, discovered by Henry Schooten, of Harlem, in a Voyage begun in January 1669, and finished October 1671. Written in Dutch by Henry Schooten, and Englished by P. M. Gent. 8vo. Pr. 6d. Spilsbury.*

This relation by Schooten, before the late discoveries made by Mr. Byron, was generally thought to be exaggerated, if not romantic. The voyage here spoken of was begun in 1663, on the first of January, in the Flying Falcon. Having passed through the Streights of Le Maire, the crew on the tenth of September following fell in with the land, or island, of Benganga, and found themselves in the latitude of fifty degrees thirteen minutes south, and two hundred seventy-five degrees thirty minutes of longitude. Here an European (who was a Portuguese) appeared in a canoe, which was rowed by the giants. Being invited to come on board the ship, he willingly accepted the invitation; and in return, on taking leave, invited the crew to pay him a visit at his house on shore, which was situated in a town, consisting of about a thousand houses, of which he was cacique, or king. Upon their landing, he entertained them plentifully with roasted venison and wine. Upon conversing with him, they found that his name was Vasques de Pagna; that he had been shipwrecked on the coast, and was the only one of the crew who was left alive. After suffering prodigious hardships, travelling for two days, he fell in with the Hairy Giants, who were ready to adore him, as thinking him of celestial origin. The princess Glumdaleitch, daughter to the king, even fell in love with and married him, and her father was so well pleased with the match, that he gave our Portuguese two hundred slaves, with whom he erected a town, which was called after his name.

Vasques de Pagna, after concluding his narrative, introduced his guests to the princess, who was near twelve feet high, and his eldest son was above that stature. His second son and eldest daughter were proportionably tall, but as smooth as any Europeans. The hospitable Vasques had converted his wife, family, and subjects to the Christian religion, and baptized them

them all. Before he dismissed his guests he repeated his generous entertainment, and gave them an account of the government, religion, and customs of the inhabitants; with the nature of the soil, and the several commodities of the island Benganga, for so it was called. According to his relation, the father-in-law of our Portuguese was absolute monarch of the island, and had forty kings who paid him an annual tribute; but all the inhabitants (except those under Vasques) worshipped the devil, who was often visible to them. As to other particulars, especially an imaginary map of the island, with the representation of a hairy giant and the generous Vasques, we must recommend our reader to the pamphlet itself, in which he may find some entertainment, though we cannot vouch for the veracity of *all* its contents.

43. *A Letter to the Right Reverend the Lord Bishop of Gloucester; in which the Divine Legation of Moses is vindicated, as well from the Misapprehensions of his Lordship's Friends, as the Mispresentations of his Enemies: and in which his Lordship's Merits as a Writer are clearly proved to be far superior to the Encomiums of his warmest Admirers.* 8vo. Pr. 1s. Nicoll.

They who have an inclination to see a jocular and ironical examination of the propositions upon which the learned bishop of Gloucester endeavours to support his famous Demonstration, will find entertainment in this letter.

The author humorously pretends, that his lordship's real, though concealed design, in undertaking the *Divine Legation*, was to try, how a work, constructed on false principles, would be received by the world.

'Your lordship, he says, has seen your work at home admired by the many, and patronized by the great. Abroad, quoted by the ingenious, and translated by the learned; whilst your lordship, enjoying the fruits of this admiration and patronage in one of the highest dignities of the church, sat smiling at the encomiums of your friends, and the objections of your enemies. Smiling, my lord, to think that though your work has attracted the attention of all Europe, and your friends and enemies have for several years been waging war on your account, no one has ever, before me, dived into the real design of that publication. But they have all, hitherto, mistaken irony for seriousness; commendation for satire; sophistry for argument; and ridicule for reason. The former proving themselves *fools*, by reasoning *wrong* from *right* principles: concluding, that *because* your lordship cannot err, *therefore* the arguments in the *Divine Legation* must be *good*. The latter, according to Mr. Locke's definition, proving themselves *madmen*,
by

by reasoning *right* from *wrong* principles. For they, taking for granted that your lordship was serious, concluded, that *because* your book contained *bad logic*, *therefore* your lordship *was in an error*.

‘ But in the light in which I have now placed your work, which, I am persuaded, is the only true one, how do your abilities beam forth with unrivaled lustre! What a surprising ductility of genius do you exhibit! How almost incredible is it, that one of such extensive learning should so well perform the part of a snatterer, and that the ablest reasoner in the world should personate so naturally the character of a sophist.’

An attack of this kind, though less formidable in its appearance, is more extensive in its effects, than the learned and elaborate reasoning of Stebbing and Sykes.

44. *Plutarch's Lives abridged, from the original Greek; illustrated with Notes and Reflections, and embellished with Copper-plates.* 7 Vols. 18mo. Pr. 14s. Newberry.

This abridgment is both well intended and well executed, and if properly perused, must contribute equally to the amusement and instruction of young people in the Greek and Roman history. It is well known that Plutarch has great merit as an antiquary and an historian; but, as the latter, he partakes so much of the qualities of the former, that young minds are apt to be disgusted with his tedious narration of facts, which, to say the truth, are neither interesting nor instructive, and which this abridger has carefully omitted.

45. *The Peerage of England. A complete view of the several Orders of Nobility, their Descents, Marriages, Issue, and Relations; their Creations, Armorial Bearings, &c. &c. &c.* By Mr. Kimber. 12mo. Pr. 3s. Baldwin.

That this Peerage has several material defects, must appear, upon a cursory examination, to any person who is the least conversant in the histories of our noble families. Were those mistakes corrected, it might prove an useful *Vade Mecum* to such as delight in the study of heraldry.

46. *The Marine Volunteer: containing the Exercise, Firings, and Evolutions of a Battalion of Infantry. To which is added Sea-duty, &c.* By Lieutenant Terence O'Loughlen. 8vo. Pr. 5s. Griffin.

As we do not pretend to be professed judges of tactics and military discipline, the only observation we shall make on this performance is, that the author complains, seemingly with great reason, of the discouragement the marine service (one of the
most

most useful in war) lies under from their officers being precluded from exchanging for the army; a hardship, which, according to Mr O'Loghlen, must highly discourage and dispirit them, as the most deserving among them can never rise above the rank of lieutenant-colonel.

47. *A Series of Letters for the Use of Young Ladies and Gentlemen, in French and English. By Mary Guilhermin. 8vo. Pr. 1s. Dixwell.*

This collection is so much in the namby-pamby kind, that it is below criticism, and deserves only contempt.

48. *The compleat Art of writing Love-Letters, or the Lover's best best Instructor, &c. &c. To which are added some elegant Forms of Messages for Cards. 12mo Pr. 2s. Richards.*

This collection is equally contemptible with that contained in the last article; but, as the reader will perceive from its title, it may prove much more hurtful, as it may employ many an industrious cook-maid in endeavouring to kindle the torch of Hyman, when she ought to be lighting the kitchen-fire.

49. *A Plan for founding in England, at the Expence of a great Empress, a Free University for the Reception not only of her proper Subjects, but also People of all Nations and Religions; particularly the Borderers upon her own Dominions. To which there will be added, a Sketch of an Universal Liturgy for the Use of Foreign Students. In English, Latin, and French. By John Free, Doctor in Divinity. 8vo. Pr. 1s. Sandby.*

In this pamphlet the author recommends Newington Butts as a proper situation for this projected university. He treats of the form, the revenues, the discipline, and the regimen of this house of learning in several chapters. He then displays the advantages which would arise from this institution, and subjoins a specimen of an universal liturgy in English, French, and Latin. This plan, he says, was presented to the Russian ambassador, but pirated, decried, and sunk by some English rascals, who had no idea of its grandeur and utility.

As the Critical Reviewers would not willingly incur the indignation of Dr. FREE, we wish him all imaginable felicity in the contemplation of his ideal edifice, till it is carried into execution by some wise and munificent prince or princess, and the original projector is elected provost, and immortalized as the founder in the annals of posterity.

THE CRITICAL REVIEW.

For the Month of *December*, 1766.

ARTICLE I.

A Translation of Anti-Lucretius. By George Canning of the Middle Temple, Esq. 4to. Pr. 10s. 6d. Doddsley.

ANTI-Lucretius was written in Latin by the cardinal de Polignac, and published after his death in the year 1747. At its first appearance it was received with the highest applause. The learned were pleased to see the mischievous doctrines of Lucretius clearly and judiciously refuted; and the abstruse disquisitions of philosophy adorned with the beauties of poetry.

Polignac, it is true, does not amuse the reader with those enchanting descriptions which are exhibited by the Roman poet; but he engages his attention by the importance of his argument, the harmony of his numbers, and the charms of truth.

He does not confine his observations to the errors of Lucretius; he attacks Democritus, Aristotle, Epicurus, Hobbes, and Spinoza; and exposes the futility of all the arguments which have been advanced in favour of the atheistic scheme.

On some points of natural philosophy he has adopted the fallacious principles of Des Cartes, and ventured to oppose the sentiments of Newton and Locke; but we readily excuse his partiality for a favourite system, in consideration of his admirable sentiments, and excellent reasoning in matters of more importance.

A poetical version of this poem was begun in 1748, and printed in a periodical publication. But we do not find that the author attempted above two hundred and seventy-four lines. The first book was rendered into blank verse by Mr.

Dobson †; but here that ingenious writer suspended his design. The work before us consists of three books; and the whole, we are informed, will be shortly completed.

To translate a Latin author into modern language, phrase by phrase, and word by word, is absurd. Nothing can be more unlike the original than such a copy. Mr. Canning has therefore allowed himself a considerable latitude in this translation, and endeavoured to preserve the spirit of the original, without attending to the precise meaning of every clause.

Polignac begins—

‘ Magnum opus aggredior, Quinti, de Numine summo
 Dicturus. Quid enim toto præstantius Orbe est
 Quàm Sator & Princeps Orbis? Quid dignius omni
 Et curâ & studio & nostræ conamine mentis?
 Quid, si metimur vires, magis arduum & audax,
 Quàm rem infinitam brevibus comprehendere chartis?
 Rem, causam rerum, veram Rem: quam sua partim
 Offendunt celantque opera; & caligine luci
 Permixtâ, veluti Solem trans nubila monstrant.’

Mr. Canning's translation:

‘ Arduous the task, on mortal wing to rise,
 Spurn native earth, and cleave th' empyreal skies,
 Through boundless space pursue th' immortal theme,
 And, greatly daring, scan the power supreme.
 For what, my friend, can worlds on worlds afford,
 Above their Maker? greater than their Lord?
 Source of existence, all-sufficient cause,
 Whose breath is life, whose words eternal laws,
 Self-centered Being, on whom all depend,
 Who was, and is, and shall be without end!
 His wonderous works th' almighty hand reveal,
 The hand that wrought them, yet in part conceal;
 While mysteries dark the bright effulgence shroud,
 They shew the Sun obscur'd behind a cloud.’

In the first line Polignac informs his reader, that he designs to make the Deity the subject of his poem. The translator omits this part of the exordium, and only says, in general, that it is an ‘arduous task to pursue the immortal theme.’—Why this omission?—The translator, we *suppose*, has endeavoured to avoid that air of ostentation, which has always been censured in the beginning of a poem; and it may be thought, that Polignac, when he cries, *Magnum opus aggredior*, is guilty

† See Crit. Rev. vol. iv. p. 92.

of the same fault for which Horace ridiculed an ancient bard, who began—*Cantabo nobile bellum*.

In the translation a new sentiment is substituted in the place of *rem infinitam brevibus comprehendere chartis*; but this liberty is excusable, as the idea of a poetic flight to the celestial regions is more sublime, and the attempt, more properly, *arduum et audax, a bold adventure*.

The period which begins—*quid dignius omni*—is entirely suppressed. But we can find no reason for this omission; nor can we say any thing in vindication of this low, languid line,

‘ Who was, and is, and shall be without end:’

In the concluding couplet, natural and metaphysical ideas are intermixed; and the Deity is not sufficiently distinguished from the object to which he is compared. The images are more distinct in this translation:

— — — — — ‘ Celestial light

Dawns on the eye, with darkness intermixed;

A sun, faint glimm’ring thro’ the envious cloud.’

DONSON.

The author, speaking of his design in the ensuing poem, says,

‘ Et celebrem, quo se jactat mala turba, poetam

Obruere est animus, musasque ad vera vocare.’

His translator gives the poet an air of confidence, and makes him say,

‘ Truth, piercing truth, shall all their wiles confound,

And he, their boasted champion, *bate the ground*:

How droops the laurel blasted on his brow!

The muse no longer *fight*s for fiction now?

Here the victory is determined before the engagement. Our hero pronounces the fate of his antagonist; the laurel is already blasted on his brow; and the muse has deserted his camp. This triumph is premature, insolent, and unbecoming; and the representation of the muse in a *military* character is absurd: for the proper business of the muse, our translator must remember, is not to *fight*, but to *sing*.

The poet cries out with rapture,

‘ O utinam, dum te regionibus infero sacris,

Arentem in campum liceat deducere fontes

Castalios, versis læta in viridaria dumis,

Ac totam in nostros Aganippida fundere versis!

Non mihi, quæ vestro quondam sacundia vati,

Nec tam dulce melos, nec par est gratia cantus.

Reddidit ille suâ Græiorum somnia linguâ;

Nostra peregrinæ mandamus sacra loquela.

Ille Voluptatem & Veneres, Charitumque choreas
 Carmine concelebrat : nos Veri dogma severum :
 Triste sonant pulsæ nostrâ testudine chordæ.
 Olii suppeditat dives natura lepôris
 Quidquid habet, lætos summittens prodiga flores.
 Illius ad plectrum suspirant mollius auræ ;
 Grator & cœlo radius descendit ab alto.
 Si terram aspicias, nemorum tibi porrigit umbram ;
 Garrula per clivos elabitur unda virentes ;
 Lactea fertilibus decurrunt flumina campis ;
 Suave canunt pictæ volucres ; perque humida prata
 Nil nisi fecundosque greges, armentaque monèrat
 Lætæ boùm ; saltant pecudes, pecudumque magistri.
 Æneadùm genitrix felicibus imperat arvis,
 Aëriasque plagas recreat, pelagusque profundum.'

This beautiful passage is translated by the anonymous author who published his version in 1748, in this manner :

' O ! while I guide thy steps o'er hallow'd ground,
 With sudden verdure be the desert crown'd !
 Let me, not careless of inferior things,
 O'er the dry soil diffuse Castalian springs !
 Here all her flow'rs let eloquence bestow !
 All Aganippe in my numbers flow !
 Yet vainly emulous, my verse essays
 Your fav'rite bard's harmonious, easy lays ;
 The dreams of Greece in native strains he sung ;
 Here sacred myst'ry speaks a foreign tongue.
 The Loves, the Graces, Pleasure's wanton train,
 Rise at his voice, and revel in his strain ;
 With Truth's stern precepts my hoarse numbers swell,
 And mournful, sounds my deep responding shell :
 To him her charms luxuriant nature spreads,
 And all her flow'rs with joy around him she
 Responsive to his lyre her breezes sigh,
 And a mild radiance glitters from her sky.
 Is earth the theme ? her shady groves are le
 The gurgling wave glides o'er the green descent ;
 Rich plenty crowns the field ; the feather'd throng
 Enchant at once with beauty and with song ;
 The flocks here whiten all the dewy mead,
 There joyful herds with guiltless luxury feed ;
 Mad with superfluous health, and stung with joy,
 Lo ! man and beast in dance their hours employ.
 Love's smiling goddess rules these happy fields,
 And bliss thro' air, thro' boundless ocean yields.'

The same original sentiments are thus expressed by Mr. Canning.

‘ O! that while, led by Reason’s sacred ray,
Wide to thy view her realms I dare display,
Castalian founts might spring beneath my toil,
And scatter verdure o’er the burning soil,
To shrubs and flowers the horrid brambles turn,
And Aganippe pour her copious urn!
I want, alas! Your Favourite Poet’s charms,
The sweet that softens, the sublime that warms;
While fiction’s lore, and sickle Greece’s dreams,
To bright-ey’d fancy open’d ample themes,
Smooth flow’d his graces through a channel known,
A tongue harmonious, and that tongue his own:
Pleasures, and Loves, and all the sportive throng,
The train of Venus, revel in his song:
But Truth’s harsh maxims, Reason’s rigid law,
Inspire my hearers with religious awe;
No trembling string is tun’d to soft desire,
But grave, and solemn, sounds the sacred lyre.
Rich nature’s charms are all at his command,
For him her flowers she strews with lavish hand;
His magic touch enchants the fairy ground,
Soft breathes the air, and all’s elysium round:
Rude Boreas hush’d, no wind but Zephyr blows,
Each murmuring rill in wild meanders flows;
Rivers of milk through fertile meadows rove,
Kind invitation nods from every grove;
From earth to heav’n the sounds re-echoing fly,
And brighter radiance gleams through all the sky.
Sweet sing the painted birds; the fruitful plains
Teem with abundance for the happy swains;
Light bound the flocks and herds; the shepherds join,
While jovial measures dance in every line;
The Queen of Love o’er earth and heaven bears sway,
And her soft mandates boundless worlds obey.’

It would be injustice not to acknowledge that there are several animated lines in this translation. But in the former there is certainly more of that *dulce melos*, of which the poet speaks. The following lines will admit of no comparison:

‘ Here, all her flow’rs let eloquence bestow;
All Aganippe in my numbers flow.’ ANON.

The beauty of the following couplet, in Mr. Canning’s translation, is greatly impaired by one ungraceful word.

' His magic touch enchants the fairy ground,
Soft breathes the air, and *all's* elysium round,'

The following lines of Polignac are smooth and elegant and would have been no disparagement to the poetical character of Ovid.

' Nulla quies animo Thesei, dum Phædra sorore
Gratior incestum venis instillat amorem,
Ni Phædræm abducatur tacitus, pactosque hymenæos
Deferat. Infelix Adriane ! Nil tibi filo
Direxisse vias per inextricabile textum
Proderit, ac vitam immemori servasse marito !
Nec jurata fides, meritis nec præmia tantis
Debita, nascentem poterunt extinguere flammam !
Uritur interea culpæ sibi conscius heros :
Quid faciet ? Placitone furens pugnabit amor ?
Sed tur citius viatrix, quam victa cupido :
Hinc animo pax alma redit ; pax ista, Voluptas.
Hæc, Epicure tibi præludens, cogitat : ergo
I solvit nexu omnes, jura omnia rumpit
Perfidus ; ignotis moribundam linquit in oris,
Ac duplices frustra tendentem à litore palmas.

' Nulla quies animo Phædræ cum vidit agrestem
Hippolytum, nulla esse potest, ni vicerit ære
Pectus, & in thalamos persuaserit ire paternos.
Unguine ales insanit, tum illo capitur igni
Nulla Polyphæus ! Ergo contenta peribit,
Cogeturque mori ! Sed non-moriëtor inulta :
Insignum monumentum perdit. Quid crimine ab uno
Cæcilia ? Quid pravo cunctant in corde torores ?'

' No force can Theseus tell, while Phædra's charms
Call him to incest, from his sister's arms ;
No rest can calm him, till he quits his bride,
And breaks those bands, so late by Hymen tied.
Loth Adriane ! nought avail the clue,
That faithful guide, to which his life is due ;
Ungrateful husband ! though love tell thee now,
Canst thou forget the labyrinth, and thy vow ?
Ah ! what are vows ! and what vain honour's claim !
Poor is their force to check the rising flame.
Mean while with doubts the tortur'd hero burns,
And feels each struggling passion strong by turns ;
What should he do ? his pleasing hopes destroy ?
Quench a bright flame that lights him on to joy ?
Conscious of guilty fires, too well he knows,
Desire oppos'd with fiercer fury glows :

But if, despairing victory, he should yield,
 And to the haughty conqueror quit the field,
 Calm peace returns, to soothe his troubled mind;
 That peace is pleasure, bliss of human kind!
 Thus, Epicurus, 'ere thy name was known,
 Ripe, in some hearts, thy principles were grown!—
 All ties dissolv'd, the traitor leaves the shore,
 And his fond wife, ah! now his wife no more!
 She madly raving, while her false-one steers,
 Rends heav'n with shrieks, and swells the sea with tears,
 With hair dishevell'd, on the margin stands,
 And toward him spreads her unavailing hands.

No peace can Phædra taste, since wild desires
 Have *plung'd* her soul in love's incestuous fires:
 How shall she cold Hippolytus persuade,
 Impious his father's chamber to invade!
 Such raging flames, as hopeless thus consume
 Pasiphae's daughter, urge her to her doom.
 And must contempt, and violence close her eyes?
 They must: but yet, not unreveng'd, she dies;
 Her dreadful fate the virtuous youth entralls,
 Victim to lust, and rage, her step son falls.
 What numerous crimes one single crime contains!
 In one bad heart what various mischief reigns!

'Call him to incest,' is a cool and languid expression, and by no means adequate to the original, *incestum Venus instillat amorem*. The following verses are flat and prosaic.

'And breaks those bands, so late by Hymen tied—
 Ungrateful husband! tho' love fail thee now—
 But if, despairing victory, he shou'd yield—
 And his fond wife, ah! now his wife no more!—
 They must: but yet, not unreveng'd, she dies!—&c.

The translator represents Ariadne, like a Bacchanal, with her *hair dishevell'd, madly raving; rending the sea with tears, and rending heaven with shrieks*. But Pélignac, in a more tender and pathetic manner, describes her in a *plain* agony of despair; and mentions an affecting circumstance, which the translator has omitted, viz. '*ignotis moribundam linguit in oris.*'

The author illustrates the wild and extravagant sallies of a youthful libertine by the following simile:

'Indomitus veluti quadrupes ubi frena momordit,
 Par levibus ventis rapitur celerique sagittæ;
 Expatitur agris, et fossas transilit audax;
 Tum si fortè tubam, aut equitis crepitantia flagra

Audierit, cursum ingeminat, fugit ocior Euro,
 Inque leves nebulas volucris pede spargit arenam :
 Jussus restrictis tandem subsistere loris,
 Non equitem sentit, non lora ; sed impete cæco
 Fertur, anhelantem donec tellusque relinquit
 Spiritus, ac tumidos vincat labor ipse furores.'

This translation is not destitute of spirit :

' Thus the wild colt, impatient of the rein,
 Swift as a rapid whirlwind, scours the plain ;
 To stop the rage of his impetuous course,
 Dykes, gates, rocks, walls, in vain oppose their force :
 Then if he chance the trump's shrill notes to hear,
 Or sounding lash, he strains his mad career,
 With double fury spurns the labouring strand.
 And darkens heav'n with clouds of eddying sand :
 No curb he feels ; his rider pulls in vain,
 Anxious his desperate madness to restrain ;
 Blind, and ungovern'd, still he rushes on,
 Till his limbs falter, and his breath is gone ;
 Then prostrate falling, sinks upon the field,
 O'ercome by toil, and forc'd, at length, to yield.'

Some parts of this description are too much exaggerated. It is not to be supposed, that *avalis* and *rocks* should be unable to resist the impetuosity of a *colt* ; nor is it to be conceived how heaven on this occasion should ' be darken'd with clouds of sand.'

The voluptuous infidel, says the poet, is unable to bear the shock of adversity :

' Ceu tener arboribus, cum flos adulescere cœpit,
 Quem verni humectant rores, ac sole tepenti
 Mollibus in ramis pabescens educat annus :
 Ah ! si post Zephyri flatus auraeque salubres,
 Intempestivo nocies Aquilone rigescunt,
 Uritur, et foliis inimico frigori læsis,
 Tabescit moriens, ac fœdo vulnere languet.'

' As when the trees put forth their tender flowers,
 Fed by soft dews, and fruitful vernal showers ;
 Press'd by warm rays, by wanton zephyrs fann'd,
 The pregnant blossoms all their sweets expand :
 Lo ! sudden horrors cloud the blackening air,
 Rude Boreas roars, with blasts of fell despair,
 Each withering flower reclines its languid head,
 All its gay colours, all its fragrance fled,
 Unus'd to rigour, and inclement skies,
 The puny blossom sheds its leaves and dies.'

There

There is nothing but what is just and elegant in these lines, unless it should be thought, that *fell despair* is not applicable to a flower; and that the words *put forth* are unpoetical.

Our translator sometimes offends the ear with harsh elisions; thus:

'Gainst those the shafts of ridicule thou 'ast hurl'd—
What tho' thou 'ast boast'd ne'er before t' have griev'd.'

But, surely, of all bad lines the following are the worst:

' All urg'd by instinct toward felicity,
Wish to be happy, as they wish to be.'

From this view of Mr. Canning's performance we are inclined to think, that he might have chosen a more proper motto than this, "*Malheur aux faiseurs de traductions literales, qui traduisant chaque parole enervent le sens!*" and in the next edition we would recommend the following:

———"Caligine luci
Permixtâ, veluti solem trans nubila monstrat."

However, we must confess, that an undertaking of this nature is inexpressibly difficult; that some of the sentiments will not admit of any poetical ornament; and that, upon the whole, this is a better translation than we had reason to expect.

This version is considerably longer than the original; and, by way of apology for this prolixity, the author tells us, that the plain and simple reason why a faithful English translation, in heroic measure, must ever contain more lines, by one third, than the original, if composed of Latin hexameters, is, because the Latin line exceeds the English exactly in that proportion. 'A Latin hexameter, says he, may consist of seventeen syllables; must of thirteen; the medium is fifteen: an English heroic line is limited to ten. In elision the two languages have equal licence.'

This reasoning is inconclusive; for our ideas are not multiplied in proportion to the number of syllables, but in proportion to the number of words. *Wisdom* is a term as extensive in its meaning as *sapientia*; though the former consists of only two syllables, and the latter of five. In Latin words there are generally more vowels, and consequently more syllables than there are in English words*. But an English heroic verse contains as many words

* In English we have many words consisting of eight letters, which make but one syllable, as *strength*, *straight*, *thoughts*; but there is not one instance of this kind in the Latin language. On the contrary, Latin words of eight letters often make five syllables; as, *evacuare*, *extitit*, *oratione*, &c. which will sufficiently evince the great disproportion of syllables in English and Latin words.

words as a Latin hexameter; and therefore there is not that disproportion in their extent which this writer supposes: the length of his translation is entirely owing to his diffusive stile.

II. *The Mosaic Theory of the Solar, or Planetary, System.* By Samuel Pye, M. D. *Author of Moses and Bolingbroke.* 4to. Pr. 5s. Sandby.

THE author of this performance, encouraged by the favourable reception of a late dialogue, in defence of the character and writings of Moses, resumes the argument, and pursues his original plan; which was, critically to examine the history of the creation, as contained in the first chapters of Genesis, and, by comparing the several passages in that history with the late improvements in natural philosophy, to propose a new theory, not of the earth alone, but of the solar or planetary system, on Mosaic principles.

In pursuance of this design he gives the history of the creation in the words of Moses, and from thence deduces the following propositions:

‘ Prop. I. That the Mosaic creation is an historical account of the creation, and formation, of the solar, or planetary system, exclusive of every other being, or system of beings, in the universe.

‘ Prop. II. That by the heaven, or heavens, [chap i. 1. and ii. 1.] Moses manifestly means the heavenly bodies; which together with our earth, compose the solar system.

‘ Prop. III. That when Moses says, In the beginning God created the heaven and the earth, he is to be understood to mean, that God out of nothing made, or commanded into existence the several masses of matter, of which those heavenly bodies and this earth do consist.

‘ Prop. IV. That these several masses of matter were, at their creation, in a chaotic state; each of them a distinct fluid chaos; without any form, except what arose from that particular gravity, or tendency of their several particles to the centres of their respective masses, which the Creator seems to have impressed on them, at the beginning.

‘ Prop. V. That the face of the deep, and the face of the waters, are synonymous expressions for the fluid surfaces of these chaotic masses.

‘ Prop. VI. That as the immense mass of matter, of which the body of the sun consists, was (by prop. iv.) in a chaotic state, void of motion, light, and heat; darkness must necessarily have been upon its fluid surface; and consequently, upon the fluid surfaces of every body in the system.

‘ Prop.

* Prop. VII. That the motion impressed on these bodies, by the Spirit of God, was of their fluid surfaces alone; whilst their respective axes remained at rest.

* Prop. VIII. That the moment these bodies were impressed with this motion, that carried them about their respective axes, the sun became a globe of fire: and there was light.

* Prop. IX. That general or universal gravity did not take place in our system, till the fourth day.

* Prop. X. That every planet that rolls about our sun, was formed in the same manner as the earth was formed.'

The author, after giving a paraphrase on the first, and part of the second chapter of Genesis, proceeds to prove, by an explication of the terms made use of in the text, that these propositions contain the true Mosaic doctrine of the creation.

As it has been asserted by Simplicius, and the late lord Bolingbroke, that the passages in the first of Genesis, concerning the creation of the world, were taken from Egyptian traditions; this learned writer, in the course of his observations, endeavours to make it appear, that on the contrary, the Egyptians, and other ancient nations, derived their notion of a fluid chaos from the original fact, recorded in the book of Genesis.

The Spirit of God moved upon the face of the waters. That is, says Dr. Pye, the Spirit of God impressed a violent motion upon the fluid surfaces of the earth, and the heavenly bodies, which carried them about their respective axes.

It was Dr. Clayton's opinion that Moses began to reckon the first day from the morning; "For," says he, "as soon as the sun began to shine, then began the day, and continued twelve hours, until the evening closed the day; at which time the night having commenced, it continued also twelve hours more, until the succeeding morning closed the night; and thus it was that the evening and the morning formed and composed, or finished and compleated, the first natural day of twenty-four hours, by one revolution of the earth round its axis."

This matter is placed in a different, and indeed in a more proper light by Dr. Pye.

* It is true, says he, the day both natural and artificial, began as soon as the sun began to shine; but as the question here is, When did the first natural day begin? in the evening, or in the morning? let us see how nature, or the established order which the Creator appointed concerning days and nights, evenings and mornings, will determine this point.

* Since the revolution of the earth about its axis, (the same is to be understood of the other planets,) and the light of the sun, are both of them necessary to the formation of a day, now; they must have been equally necessary to the formation of the first day;

day ; and, therefore, the impression of that motion that carries the earth about her axis, and the lighting up of the sun, must have been effects of the divine Power, produced at one and the same moment of time ; because time could not begin on the earth, or on any other planet in the system, unless their diurnal motion had commenced, the moment the sun first began to shine : now as the earth is a globe (and so of every planet) but one half of her surface could be illuminated at a time ; the moment, therefore, the sun began to shine upon that hemisphere, which at the creation, was objected to the body of the sun, before it became a globe of fire, that very moment the day, both natural and artificial, began ; (for God called the light day ;) but then, as the whole hemisphere was illuminated, it must have been noon-day. And as a natural day cannot be completed but by one entire revolution of the earth about its axis, the beginning of this first day must be fixed to some moment of time, when the sun was in some distinguishable part of the heavens, when he first began to shine ; in the *horizon*, for instance, or in the *meridian* : but, as by supposition, this was the first day, the horizon is out of the question ; for if the sun had first appeared in the horizon, it must have appeared either rising, or setting ; if rising, it could not have been noon-day, till after having shone for some hours, it should have reached the meridian ; hence it would follow, that the whole hemisphere was not enlightened when the sun first shone upon that hemisphere ; which is absurd. If the sun had first appeared setting, it must have passed the meridian for some hours ; which is absurd. But the fact was plainly and evidently this ; when the sun first shone upon the earth, and indeed upon every planet in the System, it must necessarily have appeared in its *meridian* glory. The beginning, therefore, of this first day must necessarily be fixed to that moment of time, when the sun was in the meridian of those first enlightened hemispheres of the earth, and every other planet : it was, therefore, impossible in nature that there should have been any morning, to those first enlightened hemispheres, till the planets should have performed so much of their first revolutions, about their respective axes, as would bring the sun to appear in, or near, the horizon of those hemisphere that were first illuminated. Now as the diurnal motion of the planets is from west, to east, as soon as ever the sun had passed to the westward of these first meridians ; that is, the moment the sun began to decline, the evening, on each of them commenced, which was succeeded by the night, and that followed by the morning, on every planet, when the sun would first appear in, or near, the horizon of their first enlightened hemispheres.

‘ Since,

' Since, therefore, the first natural day is to be reckoned, from the appearance of the sun in the meridians of the first enlightened hemispheres of the earth, and every planet; and since God called the darkness, or the absence of the sun, night; when the sun should be in the meridians of their opposite hemispheres, it would be midnight, to the first enlightened; we have two principal points of time ascertained; viz. the true astronomical evening and morning; for *astronomers*, as well as Moses, reckon their morning, from the time of midnight, to that of noon or mid-day; their evening, or *post meridiem*, therefore, must be, like the evening of Moses, from noon, or mid-day, to midnight.'

This reasoning the Doctor thinks, is confirmed by the commencement of the Jewish Sabbath, which by divine appointment was celebrated from *even to even*, Lev. xxiii. 32.

Mr. Whiston, in his Theory, supposes, that a comet descending in the plane of the ecliptic towards its perihelion, on the first day of the deluge, past just before the body of the earth, and left a great quantity of earthy and stony particles, which after the flood made a sediment upon the face of the antediluvian earth, and buried all the old world under it.

Our author, in an appendix to his remarks on the work of the third day, considers this hypothesis, and very justly observes, that such an addition to the quantity of matter in the earth would destroy the equilibrium between its centripetal and centrifugal force, and thereby precipitate the earth, and her moon with her, into the centre, to the absolute destruction of the system. He then proposes the following theory of the deluge, admitting the approach of the comet.

' The whole body of waters that in the beginning covered the whole surface of the earth, was commanded unto one place; this one place was, as we have proved, the great abyss under the earth, together with the channels prepared for the seas. These waters, therefore, under the earth, and in the seas, communicated with each other, by as many submarine passages, or outlets, from the abyss, as there were seas, over the face of the whole earth; for which reason, these outlets are with great propriety stiled the Fountains of the great deep. Now this communication, (which by the way is manifestly implied in that, otherwise unintelligible expression, *one place*;) is so absolutely necessary to a rational and mechanical account of the breaking up of those fountains, that is, of the effect produced on the waters of the whole earth, by the near approach of this comet, that though the vicinity of such a body would raise a very strong tide, in any of the seas objected to it, and cause a partial and temporary inundation, yet, if there

but

had been no such communication, if the abyfs had been, as Mr. Whiston fuppofes it, a dense and heavy fluid, encompassed on all fides with a thick cruft of earth, lying close upon it; it would have been abfolutely impoffible, in fuch a cafe, that the waters could have been drawn out of the abyfs, upon the furface, by the near approach of the greateft comet in the System.

‘ But as the waters in the feas, were but a continuation of thofe in the abyfs, (for fince at the creation, the waters of the whole earth were but one body; and at their feparation from the dry land, as the abyfs muft have been full, before the waters that remained on the furface could be called feas, they were ftill but one body) the very ftrong and prodigious tide, that would be raifed in the feas, that from the diurnal motion of the earth, would fucceffively be objected to the comet, would neceffarily continue to flow, as long as the feas could be fupplied with water, from the feveral fountains of the great deep; and, unlefs the laws of nature were miraculoufly fufpended, the waters thus raifed out of the abyfs, would naturally diffufe themfelves over the whole furface, till, the foundations being removed, the fuperincumbent earth would neceffarily fink into the abyfs, and by its fall, would as neceffarily force up the remaining waters towards the furface, and thereby complete the univerfal deftruction.

‘ If a comet therefore, on the firft day of the deluge did really pafs by the earth; and if all the fountains of the great deep were broken up, on the very day that this comet paffed by the earth; then the deluge was the neceffary confequence of that comet’s paffing by the earth. Hence it is very evident, that the deluge was univerfal: for if the fubterraneous waters were thus drawn out of the abyfs, and mixed with thofe of the ocean; the earth muft have been in the fame circumftances, as on the beginning of the third day, before the dry land had appeared.’

This method of drawing the water out of the abyfs is, in our apprehenfion, not agreeable to the laws of philofophy; but admitting that it is poffible, a greater difficulty remains; the waters are to be removed, and our author tells us, that ‘ the abyfs was now no more;’ that it was filled up by the falling of the fuperincumbent earth. He fuppofes therefore that the *wind* which Mofes fpeaks of, Gen. viii. 1. was a fubterraneous wind, which God made to *pafs through* the body of the folid earth, and open a grand chafin for the reception of the returning waters.—

Mr. Keil, in his Examination of Dr. Burnet’s Theory, has proved, that all the rivers in the earth would not fill the ocean, if

if it were empty, in less than 812 years. Now if we suppose with that ingenious writer, that there must have been at least twenty-two oceans of water to drown the earth, at the time of the deluge; and that the velocity of the water, in its descent into the abyss, was ten times greater than the velocity of the rivers, we shall find, that the waters would take 1-86 years to run through the chasms. But as the waters, according to the Mosaic account of the deluge, were removed from the face of the earth in about half a year, it will be no easy matter for our Theorist to find such a quantity of subterraneous air as was *sufficient* to produce a number of chasms, *large enough* to receive all the waters of the deluge in six or seven months. We cannot, therefore, agree with him, that, upon his hypothesis, 'it will *abundantly appear*, that the deluge was not the immediate work of Omnipotence, but the effect of natural causes.'

Several writers have imagined that the sun was the work of the fourth day. But our author supposes, that the sun was created on the *first*, and had already constituted three days; he therefore rejects this notion as absurd; and asserts, that on the fourth day the Creator impressed the primary planets with their annual motion round the sun; their moons with a motion round their primaries; and the comets with their periodical motions; and at the same time fixed and established the law of universal gravity to every body in the system. This constitution of heavenly bodies, he thinks, is beautifully represented by that expressive image of God's *setting* them in the firmament, to give light upon the earth, and to be for signs, and for seasons, and for days, and for years. It is said, indeed, in the account of the fourth day's work, that *God made two great lights*; but our author renders these words, *God HAD made two great lights*; and this construction may very well be admitted, as there is no distinction in the Hebrew, between the perfect and the plusquam-perfect tense; and in Gen. ii. 2, 3, 5, 6, 7, 8, 9, 19, and innumerable other places, the former has the sense of the latter.

In the conclusion our author observes, that the true final cause why the world, or this system, was created in six of our days, was to introduce a seventh, as a sabbath, or day of holy rest, to the inhabitants of this earth.

Though, in some instances, we cannot entirely assent to this writer's opinion, yet his general plan is much more rational and consistent than the schemes of many other writers who have undertaken to explain this part of sacred history.

III. *The History of the Late War in Germany; between the King of Prussia, and the Empress of Germany and her allies: Containing, I. Reflections on the General Principles of War; and on the Compositions and Characters of the different Armies in Europe. II. An Explanation of the Causes of the War. III. A Military Description of the Seat of War; wherein all the important Fortresses, Positions, Camps, Rivers, Roads, Defiles, &c. are indicated. IV. The Operations of the Campaigns of 1756 and 1757: With Reflections on the most considerable Transactions: From whence the Principles of War are deduced and explained; and the Reasons, which most immediately contributed to the Decision of them, given. With a Map of the Seat of War; and the Plans of the Battles of Lowositz, Prague, Chotzenitz or Kollin, Rossbach, Breslaw, Lissa, and Grois Jagersdorff. By a General Officer, who served several Campaigns in the Austrian Army. Vol. I. 4to. Pr. 1l. 1s. Horsfield.*

HANNIBAL with great justice ridiculed the philosopher who pretended to teach the art of war; but had Hannibal himself declaimed from the professor's chair on the same subject, we will venture to say the philosopher could have made very pertinent observations on his dictates. In like manner, though the study of military discipline belongs peculiarly to soldiers, yet it requires no great abilities in criticism to perceive the propriety and utility of a soldier's observations on matters of his own profession.

The plan which this officer has followed in his history is new. He first relates the transactions which occurred during the course of the war, and then makes them the basis or foundation for a commentary, in which the various principles of war are occasionally explained. 'That the reader (says he) may be enabled to form a proper judgment of the conduct of the generals, who commanded the respective armies, the author will 1. give some general thoughts on the principles of war: 2. he will explain the plan of operations of each campaign: 3. he will give a military description of the seat of war; and 4. a particular one of the ground where any extraordinary action happened, with the plan of it: together with an account of the conduct of the action itself; and endeavour to point out the manœuvres that contributed essentially to the gain or loss of it.

'By this means the reader will be able to form a proper and exact judgment not only of such transactions, but likewise of the reflections and opinions of the author. It is with reluctance he finds himself obliged to speak of himself; it is however necessary, lest he may be thought to advance things without a proper foundation.

'He

‘ He has had the good fortune to serve several campaigns under the orders of general count Lacy, now inspector general of the Austrian army, while quarter master general of it, by which means he has been enabled to acquire an exact knowledge of the country, of which he has given a description; and to be acquainted with the motives, and motions, of the respective armies. In the campaign of 1760, he was intrusted with the command of a very considerable detachment, of infantry and cavalry, with orders never to lose sight of the Prussian army; which he punctually complied with, and was never unfortunate.

‘ The two last campaigns he had the happiness to serve near the person of a prince, whose social and military qualities have gained him the love and veneration of the present age, and will, no doubt, transmit a glorious and immortal name to posterity.’

In a preliminary discourse, the author takes a view of the chief belligerent powers during the late war. Beginning with France, he describes the various motives she had for carrying the war into Germany, that she might the better succeed in her unjust designs upon North-America; and seems to think that America was conquered in Germany. We cannot, however, assent to his opinion, that if Mons. D’Estrees had not lost his command through the influence of a favourite mistress, all the efforts of England and its allies could not have prevented the success of the French plan of operations.

He next proceeds to Austria; but throws no new lights on the views and conduct of the empress-queen in the late war. The same observation may be applied to his remarks on the behaviour of his Prussian majesty; but his character of the court of Saxony deserves to be transcribed.

‘ OF SAXONY.

‘ Avarice, an impotent ambition, a spirit of intrigue combined with indolence, a total neglect of every thing that tended to the welfare and interest of the country, an immoderate love for shews, pleasures, and pageantry, had been long the characteristics of this court. No wonder! the man who governed in the name of a too indulgent master, had brought with him into the ministry those habits he had contracted while a page. Attendance cost him nothing, his life had been dissipated in the idle and trifling occupations of a courtier; his great and indeed only talent was the profusion of an eastern monarch, which his vile partisans called magnificence. He was assiduous only in besieging his royal master, to prevent

truth and virtue from approaching him; so that this humane and good prince, who had the greatest desire to promote the good of his people, was never permitted to know they were unhappy and wanted his protection. Though this minister knew that the abject state, to which his bad conduct had reduced Saxony, made it impossible for him to undertake any thing of consequence; he was, however, always intriguing with the courts of Vienna, and Petersburg, and forming projects for aggrandising Saxony, at the expence of Prussia, without having prepared any one means of realising this vain chimera, or even provided for the common defence of the country. The money raised with difficulty on the poor subject, to provide an army for his defence, was dissipated in building magnificent palaces for the favourite, in expensive journeys, &c. to satisfy his abject and low vanity: so that the country, which might easily raise and maintain an army of 50,000 men, had scarce 15,000, without artillery or magazines; and therefore fell an easy prey to an ambitious and powerful invader.'

Our author's reflections upon Russia and Sweden are likewise very just. He then enters upon his military description of the seat of war, first, in Bohemia and Moravia, which appears to be very accurate. He next proceeds to a description of Silisia and the county of Glatz; and thinks that the progress of the Austrians in the years 1757, 1760, and 1761, was entirely owing to the bad conduct of the Prussian general.

After concluding the military description of the seat of war, he proceeds to the history of the campaign in Germany in 1756; but as it is not possible for us to give any idea of the justness and accuracy of our author's reasoning, without exhibiting the various exact and laborious maps and plans which are annexed, we must refer our readers to the work itself, which, so far as we can presume to judge, is executed with the greatest fidelity and judgment.

IV. *Observations upon the Statutes, chiefly the more ancient, from Magna Charta to the Twenty-first of James the First, Ch. 27. With an Appendix, being a Proposal for new modelling the Statutes. 4to. Price 12s. Baker.*

THE inutility or injury to the subject proceeding from the present voluminous statute-book gave rise to these Observations, the professed design of which is to introduce a reformation of the law; not such a reformation, however, as that adopted by Justinian, or Frederic of Prussia, but a reformation

formation (as proposed by the author in his appendix) 'so far as to repeal obsolete, and sometimes dangerous laws, as well as the reducing the different acts of parliament which relate to the same subject into one consistent statute:' and we agree with him, that this would not only be a salutary, but almost a necessary work. Lord Bacon, an hundred and fifty years ago, compared the intermixing obsolete statutes in the same code with those which may be enforced, to Mezentius's fastening dead bodies to the living. The expediency and necessity of the plan of reformation our author lays down are thus enforced in his appendix, which the nature of his work obliges us to review first.

'To prove that some acts of parliament (which fortunately, for the most part, lie buried in the statute book, 'till the spleen and resentment of individuals calls them forth, to the disgrace of the law, and the distress of the person prosecuted) are really detrimental and dangerous; three or four out of an immense number need only be mentioned. It is felony by 8 Eliz. ch. iii. to carry live sheep out of the kingdom; and there is no exception of the stock, which is necessary for the fresh provisions of a ship's company. Upon such an indictment, indeed, both judge and jury would probably unite in preventing a conviction; but the criminal may be obnoxious to the jury, and, at all events, such a prosecution should not be suffered.

'By 25 Henry VIII. ch. xiii. (during whose reign there are many acts which should be repealed, as they then began to make regulations relative to trade and agriculture, without understanding the true principles by which they may be promoted) it is made penal to keep above 2000 sheep. The greatest part of most of the Welsh counties, and perhaps some of the English, are fit for nothing else, nor can profitably be converted to arable; and yet there was an indictment in Cardiganshire within these six years upon this obsolete and injudicious statute.

'It is submitted, that the laws of queen Elizabeth, which enforce the going to church under penalties (our present rational religion does not want the aid of such regulations) should be repealed. A son prosecuted his mother upon these acts within these eight years; and it may almost be said, that no man of business can go through life without subjecting himself to many prosecutions, when, at the same time, he was not conscious of having offended against any law whatsoever.

'Sir William Young, fifteen or sixteen years ago, moved for a committee of the house of commons for this very purpose,

of which he was himself the chairman. It is believed, however, that nothing material was done, or resolved upon.

‘ This was possibly owing to its being a work of time and deliberation, which the flux body of a committee, sitting from year to year, is not at all calculated for. The assistance of lawyers was likewise probably wanting: those barristers who are members of the house of commons have generally too much business in their profession to spare time for such an attendance; and without such assistance the committee could not well proceed.

‘ As this obstacle must for ever continue to this great work being done by a committee of parliament solely, it is proposed that two or more serjeants, or barristers, should be appointed, who, from year to year, might make a report to the privy council, as likewise to the lord chancellor, the master of the rolls, and the twelve judges, of a certain number of statutes, which should either be repealed, or reduced into one consistent act; and send as a schedule, annexed to such report, a copy of such proposed statute on or before the last day of every Trinity term. There will then be the whole vacation for the consideration of such intended alterations; and, if they should be approved of, they might pass into laws the subsequent session of parliament.’

We are so much convinced of the utility of this gentleman’s undertaking, that we shall mention a fact, of which, by his silence concerning it, we suppose he is ignorant: That, in the reign of queen Anne, a number of English lawyers and civilians were appointed, by the influence of the earl of Godolphin, and the other great men who presided in the government, for the revival of our laws and statutes, and digesting them into a new code. Dr. Stephen Waller, if we rightly remember, a civilian, and a commissioner for the union of the two kingdoms, was at the head of this undertaking. Every member of the society had a pension during life; and one Turnbull, an ancient gentleman, who lately died in the Temple, enjoyed his to the day of his death, having survived all his coadjutors.

Having thus expressed our approbation of the author’s plan and design, we shall beg leave to make some remarks upon its execution. His first observations are upon Magna Charta, and after mentioning those who have already written upon that important subject, he proceeds as follows:

‘ Having said thus much with regard to those who have already written with a view to explain or illustrate Magna Charta, it may not be improper to consider what was the intention of the barons in this collection of laws, as far as it

can be inferred from the laws themselves, or the history of the times. It is well known, that, in the exposition of a statute; this is the leading clew in the construction to be made; and I cannot therefore but with diffidence contend, that it was not proposed to renew the Saxon law, or laws of Edward the Confessor; though this hath been so often advanced, and insisted upon. If this had been the intention, these laws of Edward the Confessor would have been expressly mentioned; and there is not one Saxon term for any thing that relates to feudal tenures, which are the great objects of many of the chapters. There was, on the other hand, the strongest inducement to the barons to wish the continuance of the Norman and feudal law introduced with the conquest. Half the kingdom was held by feudal tenures under them: they were themselves the judges, having what the French call *haute* and *basse justice*: they expounded their own laws, the pleadings of which were likewise in their own tongue. The native English, therefore, or their descendants, could not receive justice from courts so constituted, and which gave the barons at the same time every kind of influence and power. It appears by the last chapter of the charter, that all the attesting witnesses not in holy orders (as for the bishops, abbots, and priors, they sign by their christian names, and that of their bishopric or priory) were of Norman extraction. Whence then could arise the inducement to make it an express article that the Saxon laws should be restored? The introducing the feudal law, on the other hand, with its attendant vassalage, was insisted upon by their ancestors, who had incurred so considerable an expence and risque, when they embarked with William the First in his enterprize. Such adventurers had a right to claim their own terms, as we find likewise to be the case with the first adventurers in the conquest of Ireland, and the Lacies and Mortimers, who, as lords marchers, were employed to extend the English dominion in the adjacent counties of Wales. In short, is it probable, that, having every thing in their power, they would insist upon restoring a law, by which every grant made to their ancestors (and from which their own power and influence at that time arose) should be rendered doubtful, or at least stripped of its greatest advantages and emoluments? I will not anticipate any observations upon the different chapters of Magna Charta any further, than by saying it will most fully appear to any one who examines all the articles of this charter, that the descendants of these Norman barons were by no means forgetful of their own peculiar interests on this occasion, and therefore could never mean to abolish the Norman and feudal

law, which was in every respect so highly advantageous to them.'

We can by no means assent to this writer's representation of the origin of English liberty. We know of no author, at least none of reputation, who pretends that it was proposed to renew the Saxon laws; or those of Edward the Confessor, when the Magna Charta was granted; and we wish this gentleman had paid a little more attention to English history when he treated on so important a subject. In reviewing Mr. Blackstone's Commentaries*, we mentioned the famous charter of Henry I. which he granted as soon as he ascended the throne, and which was in effect the Magna Charta of England, till John passed the famous charter which bears that denomination. In the very preamble to Henry's charter it is acknowledged, that the kingdom had been oppressed with unjust exactions, and the renewal of those exactions gave rise to the opposition which produced the first Magna Charta. Had our author consulted the fathers of the English history, he would have perceived Henry I's charter to have been so much in favour of liberty, that though it passed in the year 1100, yet in the year 1213 no copy of it could be found, but one which the patriot archbishop of Canterbury accidentally discovered, and produced to the barons in a council held in September that year at London. The very reason assigned by the archbishop for exhibiting this charter to the nobles was, to fix a determined sense upon the oath which John took at his abdication, that he would re-establish the good laws of his predecessors, and especially of Edward, which are confirmed by Henry I's charter; and the sight of it immediately opened the eyes of the barons, as appears by the following words of Matthew Paris: "*Venientesque ad regem, ibi supra dicti magnates, in lascivo satis apparatu militari, petierunt quendam libertates & leges regis Edwardi, cum aliis libertatibus, sibi, & regno Anglicæ, & ecclesiæ Anglicanæ concessis, confirmari, prout in charta regis Henrici primi & legibus prædictis ascripta continentur.*" That is, "The aforesaid noblemen coming to the king, with a showy military appearance, demanded certain liberties and laws of king Edward, with the confirmation of other liberties granted to himself, the kingdom, and the church of England, as they are contained in the charter of Henry I. and the aforesaid laws."

After this, and many other evidences equally positive, there can scarcely remain a doubt, that the Saxon laws, and those of Edward the Confessor, were considered by the barons as

* See p. 324.

the basis of their liberties. Had our author taken the pains to have consulted Matthew Paris, he would have found, that when the king sent the archbishop of Canterbury and the earl of Pembroke to know what were the laws and liberties they required *, they immediately produced a schedule, the greatest part of which contained the ancient laws and customs of the kingdom; and Matthew Paris is himself of that opinion.

As to the laws of Edward the Confessor not being expressly mentioned, the omission is of no consequence. It is very possible that the Magna Charta was drawn up before the archbishop of Canterbury had discovered Henry I.'s charter; and when we reflect how very industrious king John and his creatures were in destroying the ancient chartularies, and evidences in favour of liberty, notwithstanding all the cautions which had been taken to preserve them, it is by no means improbable that the barons, when they formed Magna Charta, were not possessed of an authentic copy of the Saxon or the Confessor's laws. We are even told by our old historians, that the charter of Henry I. was transcribed into as many copies as there were counties in England, and lodged in the most eminent abbey in each county; and yet it must have been totally lost, had not the archbishop fortunately discovered one in the reign of king John.

We shall conclude our remarks on this subject with observing, as to the spirit of the Magna Charta; that it never was intended to abolish, but to regulate, the feudal constitutions. The successors of the barons who attended the Norman in his conquest of England, felt the weight of the feudal prerogative to be intolerable; for, though it gave them a power of tyrannizing over their inferiors, it left a much greater to the king to tyrannize over them. He could, for instance, arbitrarily command their attendance in the field, or exact what escuage he pleased to excuse them. They could not fortify a castle even on their own estates, and the house of peers was no better than a money-court to the crown. The laws of succession to estates, the reliefs and feifins attending upon them, were undetermined, and rested in the king's breast. In short, till Magna Charta was obtained, the barons of England were no better than the first slaves of the crown, according to the original feudal system introduced by the Norman: but

* *Capitula quoque legum & libertatum, quæ ibi magnates confirmari quærebant, partim in charta regis Henrici superius scripta sunt, partimque ex legibus regis Edvardi antiquis excerpta, sicut sequens historia suo tempore declarabit.*

we should not have been so diffuse on this, had it not been a capital point.

Our author says, there is not one Saxon term for any thing that relates to feudal tenures. When he reviews the Anglo-Saxon history, he will perceive that its constitution was in fact feudal, though not in the strict acceptation of the terms introduced by the Conquest, when Saxon words were changed into French and Latin, and when the word *beriot* was expressed by *feudamentum*.

In page 9 we meet with the following curious observation upon forty days being allowed for a widow to remain in the capital messuage.

‘One of the reasons for the widow continuing forty days within the capital messuage was to prevent a supposititious child, which deceit was not uncommonly practised in these times, as may be inferred from the old writ *De ventre inspiciendo*. Thus likewise by the laws of Hoel Dda, there is still a greater anxiety to prevent this imposition. “*Fœmina, quæ se prægnantem affirmaverit tempore mortis mariti sui, in domo ejus manebit, donec consiterit utrùm prægnans fuerit, vel non; et tunc, si non fuerit prægnans, multum solvat trium vaccarum, et domum et fundum heredi relinquat.*”

‘It is the fashion at present to laugh at what is called *Bishop Burnet’s warming-pan story*: it appears, however, by Lord Clarendon’s journal, that queen Anne, then princess of Denmark, gave credit to this report; and this imposition was actually carried into execution (according to some of the French chroniclers) by one of the ancient queens of France.’

Though we cannot sufficiently commend this gentleman’s zeal against the pope and the pretender, yet we cannot discover what connexion there is between a widowhood and a warming-pan. It is very possible the princess of Denmark might have had her scruples as to the queen’s pregnancy; but we think that, if our author was determined upon making a digression, he might have introduced a far more pertinent one in the case of the dutchess dowager of Parma, in our own times, who actually kept possession of the principal messuage, and alarmed all Europe under pretence of a big-belly, which she pleaded, till the imposture was, with great difficulty, discovered.

Notwithstanding the above animadversions, we will venture to pronounce, that the work before us contains many excellent and accurate observations. What the author says in treating of Edward I’s statutes concerning the *prisonne forte et dure* (which in the year-book of the 8th of Henry IV. is converted into *peine forte et dure*) reflects great honour on his erudition

and

and candor. He has, we think, unanswerably proved, that the original meaning of the statute was, that the criminal should be *closely confined*, and that the present practice of torture is contrary to a fundamental maxim of the criminal law of England in capital offences, in opposition to the two great law authorities, Coke and Hale, who think the punishment was by common law. He proves, from a record in Rymer, that even under Edward I. a woman who was indicted for her husband's murder, and refused to plead, was only committed to close prison, where she subsisted without meat or drink forty days, *via miraculi*, (says the record) for which the king pardoned her. His remarks on this subject are highly worthy the attention of the most learned in the law; and his observations upon the doctrine of libels, or the *libelli famosi* (as they are called) are equally curious and instructive to every lover of English liberty.

We are sorry our limits will not permit us to follow this ingenious gentleman through the rest of his observations. It is doing him no more than justice to say, that the variety of his erudition, and the manner in which he employs it, renders his subject so agreeable, that we read his work, which contains the most thorny parts of the law, with as much pleasure as we could peruse any other composition in polite literature.

V. *The Earl of Warwick, a Tragedy, as it is performed at the Theatre Royal in Drury-Lane. 8vo. Pr. 1s. 6d. Davies.*

IN the course of these our critical labours, we believe that we have not betrayed any remarkable partiality in favour of French writers. Some, perhaps, have imagined us too much under the influence of mere English prejudices; and we must confess, that we still prefer the nature and luxuriance of Shakspeare to the applauded sublimity of Corneille, and exactness of Racine. Justice, however, obliges us to declare, that, since the days of Southern and Rowe, tragedy has manifestly been on the decline in these kingdoms, while the French have much more successfully endeavoured to write up to what they supposed to be the standard of perfection. The French drama has grown warmer and bolder, in proportion as the tragic writers for our own stage have become more frigid and enervate; and it is almost needless to add, that we have lost as much as they have profited by the exchange. Voltaire, amidst all his complaints of the barbarisms of Shakspeare, has availed himself of his works more studiously than many of

Shakspeare's

Shakespeare's own countrymen; and our stage has at times subsisted on the offals of Voltaire, originally purloined by the French writer from the board of Shakespeare; witness the tragedy of *Zara*, which is nothing more than a feeble imitation of *Othello*. Thus have we had our own Shakespeare served up to us at the third hand, and made a banquet, almost as horrible as that of *Thyestes*, on the mangled limbs of the father of our drama.

A few years since, M. de la Harpe, a writer much inferior to Voltaire, produced a tragedy on the subject of the Earl of Warwick; a subject not naturally calculated for the meridian of Paris. We could wish, therefore, that the author of the piece before us had given an originality to his Earl of Warwick, by drawing him as he appears in history, rather than have contented himself with copying the portrait, as executed by a French artist. To speak without a metaphor, De la Harpe seems to have deviated from history, not so much for the sake of rendering his fable truly dramatic, as in order to accommodate it to the manners of the people to whom he wrote. King Edward, according to the genius of their government, is treated *en prince*. He is almost wholly stript of the vices and infirmities which Shakespeare and history have assigned him; and Warwick is inspired with a reverence for the regal authority diametrically opposite to his known character, and smelling too strongly of the principles of prerogative and arbitrary power. The historical character of Elizabeth is equally falsified, but without adding to the interest of the fable, being one of the deadiest and most insipid personages that we ever remember to have seen appear on the theatre. In the delineation of Margaret there is more truth as well as spirit. All this is equally applicable to De la Harpe and his imitator; and we can only account for the English author's neglecting to mention the sandy foundation on which he built his play, by supposing the omission to proceed from a conscious shame of his having too hastily abandoned more valuable materials.

On the whole, however, it must be acknowledged, that this gentleman has manifested a genius for the drama, very capable of improvement by further cultivation. His language is, in general, pure and flowing; and the sentiments, tho' trite, not ill turned. Of the construction of his fable we have spoken sufficiently above; and in a future work we would advise him to rely more confidently on himself.

The third act is, we think, the most animated of the whole play, and of that act the most animated scene is the following, which we have therefore subjoined as a specimen of our author's style and manner.

Edw. ——— Good Suffolk, for a while
I would be private—therefore wait without,
Let me have no intruders ; above all,
Keep Warwick from my sight——

S C E N E III.

WARWICK, EDWARD.

Warw. Behold him here ;
No welcome guest it seems, unless I ask
My lord of Suffolk's leave—there was a time
When Warwick wanted not his aid to gain
Admission here.

Edw. There was a time perhaps,
When Warwick more desired and more—deserv'd it.

Warw. Never ; I've been a foolish faithful slave ;
All my best years, the morning of my life
Hath been devoted to your service : what
Are now the fruits ? disgrace and infamy ;
My spotless name, which never yet the breath
Of calumny had tainted, made the mock
For foreign fools to carp at : but 'tis fit
Who trust in princes should be thus rewarded.

Edw. I thought, my lord, I had full well repay'd
Your services with honours, wealth, and pow'r
Unlimited : thy all-directing hand
Guided in secret ev'ry latent wheel
Of government, and mov'd the whole machine :
Warwick was all in all, and pow'rless Edward
Stood like a cypher in the great account.

Warw. Who gave that cypher worth, and seated thee
On England's throne ? thy undistinguish'd name
Had rotted in the dust from whence it sprang,
And moulder'd in oblivion, had not Warwick
Dug from its fordid mine the usefess ore,
And stamp'd it with a diadem. Thou know'st,
This wretched country, doom'd, perhaps, like Rome,
To fall by its own self-destroying hand,
Tost for so many years in the rough sea
Of civil discord, but for me had perish'd.
In that distressful hour I seiz'd the helm,
Bade the rough waves subside in peace, and steer'd
Your shatter'd vessel safe into the harbour.

You may despise, perhaps, that usefess aid
Which you no longer want ; but know, proud youth,
He who forgets a friend deserves a foe.

Edw. Know too, reproach for benefits receiv'd
Pays ev'ry debt, and cancels obligation.

Warw. Why, that indeed is frugal honesty,
A thrifty saving knowledge, when the debt
Grows burthensome, and cannot be discharg'd,
A sponge will wipe out all, and cost you nothing.

Edw. When you have counted o'er the numerous train
Of mighty gifts your bounty lavish'd on me,
You may remember next the inj'ries
Which I have done you ; let me know 'em all,
And I will make you ample satisfaction.

Warw. Thou can'st not ; thou hast robb'd me of a jewel
It is not in thy pow'r to restore :
I was the first, shall future annals say,
That broke the sacred bond of public trust
And mutual confidence ; ambassadors,
In after times, mere instruments, perhaps,
Of venal statesmen, shall recal my name
To witness, that they want not an example,
And plead my guilt, to sanctify their own.

Amidst the herd of mercenary slaves
That haunt your court, cou'd none be found but Warwick
To be the shameless herald of a lye ?

Edw. And woud'st thou turn the vile reproach on me ?
If I have broke my faith, and stain'd the name
Of England, thank thy own pernicious counsels
That urg'd me to it, and extorted from me
A cold consent to what my heart abhor'd.

Warw. I've been abus'd, insulted, and betray'd ;
My injur'd honour cries aloud for vengeance,
Her wounds will never close !

Edw. These gusts of passion
Will but inflame them ; if I have been right
Inform'd, my lord, besides these dang'rous scars
Of bleeding honour, you have other wounds
As deep, tho' not so fatal : such perhaps
As none but fair Elizabeth can cure.

Warw. Elizabeth !

Edw. Nay, start not, I have cause
To wonder most : I little thought indeed
When Warwick told me I might learn to love,
He was himself so able to instruct me :
But I've discover'd all. —

Warw. And so have I ;
Too well I know thy breach of friendship there,
Thy fruitless base endeavours to supplant me.

Edw.

Edw. I scorn it, sir,—Elizabeth hath charms,
And I have equal right with you t'admire them :
Nor see I ought so godlike in the form,
So all-commanding in the name of Warwick,
'That he alone shou'd revel in the charms
Of beauty, and monopolize perfection.
I knew not of your love.

Warw. By heav'n, 'tis false !
You knew it all, and meanly took occasion,
Whilst I was busy'd in the noble office,
Your grace thought fit to honour me withal,
To tamper with a weak unguarded woman,
To bribe her passions high, and basely steal
A treasure which your kingdom cou'd not purchase.

Edw. How know you that ? but be it as it may,
I had a right, nor will I tamely yield
My claim to happiness, the privilege
'To choose the partner of my throne and bed :
It is a branch of my prerogative:

Warw. Prerogative !—what's that ? the boast of tyrants :
A borrow'd jewel, glitt'ring in the crown
With specious lustre, lent but to betray,
You had it, sir, and hold it—from the people.

Edw. And therefore do I prize it ; I wou'd guard
Their liberties, and they shall strengthen mine :
But when proud faction and her rebel crew
Insult their sov'reign, trample on his laws,
And bid defiance to his power, the people,
In justice to themselves, will then defend
His cause, and vindicate the rights they gave.

Warw. Go to your darling people then ; for soon,
If I mistake not, 'twill be needful ; try
Their boasted zeal, and see if one of them
Will dare to lift his arm up in your cause,
If I forbid them.

Edw. Is it so, my lord,
Then mark my words : I've been your slave too long,
And you have rul'd me with a rod of iron,
But henceforth know, proud peer, I am thy master,
And will be so : the king, who delegates
His pow'r to other's hands, but ill deserves
The crown he wears.

Warw. Look well then to your own ;
It fits but loosely on your head, for know,
The man who injur'd Warwick never pass'd
Unpunish'd yet.

Edw. Nor he who threatened Edward—

You may repent it, Sir,—my guards there—seize
This traitor, and convey him to the Tow'r,
There let him learn obedience.

(Guards enter, seize Warwick, and endeavour to disarm him.

Warw. Slaves, stand off:

If I must yield my sword, I'll give it him
Whom it so long has serv'd; there's not a part
In this old faithful steel, that is not stain'd
With English blood in grateful Edward's cause.

Give me my chains, they are the bands of friendship,
Of a king's friendship, for his sake a while
I'll wear them.

Edw. Hence: away with him——

Warw. 'Tis well:.

Exert your pow'r, it may not last you long;
For know, tho' Edward may forget his friend,
That England will not.—Now, sir, I attend you.

VI. *Observations on the Customs and Manners of the French Nation, in a Series of Letters, in which that Nation is vindicated from the Misrepresentations of some late Writers.* By Philip Thicknesse, Esq. 8vo. Pr. 2 s. Davis.

WE know not how it happens, that men who are dangerous in their social, are generally despicable in their literary, capacity. Cannot a fellow, who by a train of unparalleled indulgences is suffered to carry his ears out of one kingdom into another, wear them peaceably, without braying and kicking the dirt about, so as to convince the public that he is possessed of *every* afinine quality? To be so fortunate as to escape the pillory, and so impudent as to talk of persecution, is uncommon effrontery; and it is seldom we see weakness and wickedness so intimately united as——Hold!——what are we talking of?——We have mistaken the book——That which we mean to review is *Observations* by the author of *Man Midwifery Analyfed*.

This beneficent gentleman exhibits his observations in no fewer than twenty-two letters, containing a period between the 1st of May and 21st of October of this present year. His first and second letters, which are calculated for the meridians of inns and post-houses, are written in a stile perfectly suited to the subject. In the third, we meet with such hints as inspire us with a wonderful idea of the author's valour. He insinuates that

that he had left his own country to decide a point of honour in France ; but that the other party had no stomach for the adventure. What must become of poor old England. should she be deprived of the services of this courageous commander ? and yet she is threatened with that irreparable loss. But let the author speak for himself.

‘ Ardres is most delightfully situated, and though a very small town, it is, or rather was, very strongly fortified. I presume its strength was owing to its being in the hands of the French, when the English possessed Calais ; one of the bastions is called the bastion De Banquet, for on it, a king of France and the king of England were entertained. At the Benedictine convent there I placed my daughter, which is, in all respects, better than either of the convents at Calais, were it not cheaper ; the principal nun speaks English very well, and is a sensible, well behaved woman : I conversed with several English young ladies under her protection, who all seemed happy and contented ; those parents, however, who would be terrified at the thoughts of a child’s conversion to the Catholic religion, ought not to send them to any convent for education in France ; for though they do not attempt to convert the children by any indirect means, there are many indirect methods, and the ceremony of high mass must naturally have much influence upon young minds ; add to this, they are obliged to attend divine service constantly, and they are continually hearing the bigotted part of the convent lamenting that “ so fine a girl, or so sensible a girl, (or the like) should not be in the only safe road to heaven ;” while, perhaps, the Catholic girls of the same age, throw out an insinuation to the Protestant misses, that if they were to die in the convent, they would not be buried, but thrown into the town ditch, and be eaten by the dogs.

‘ My daughter, who is now fifteen years of age, with, I hope, a very tolerable capacity, and who had been six months in the Benedictine convent at Calais, asked me upon the road, whether if I settled in France, I would change my religion ? I concealed my surprize at this question, and replied, I was very doubtful whether I *could* do that or not ; and then, in my turn, I asked her whether she had any thoughts of changing hers ? “ I like the religion very well, she replied, and so does every English lady in our convent, who would all change if they durst.” I should not have said thus much on the subject of religion, but that you seemed inclined to have sent your daughter over, and therefore I thought myself bound to say no less, and leave you to be guided by your own good judgment ; assuring you, at the same time, that I am under no great concern about the fate of my own children, having experienced too
much

much persecution in my own person, and in my own country, to be solicitous to breed up my children (in a country where they must now, in all probability, live and die) to be subject to persecutions on that score.'

The fourth letter praises a French officer, and abuses a French fiddler. Some of our readers, perhaps, may be inclined, from their knowledge of our author's judgment of men and things, to believe that the latter is the most agreeable companion.

Letter V. is written from the top of a mountain so high, that the writer loses sight of common sense. In the sixth, he descends from the mountain, but does not seem to have recovered his preceding day's loss. 'The dogs (says he) knew me to be either an Englishman or a stranger, (how elegantly expressed!) for I could not stir out, but they were in full cry after me.'

The seventh letter is dated from Lille, where soldiers have but five sols a day subsistence, hackney coaches ply, and people dress their hair. 'I am apt to think (says our author) the talking of snuff, the powdering of the hair, and the great attention shewn by all degrees of people in France, to adorn their persons, is a piece of state policy to prevent their employing their intellectual faculties; and yet, with all this, the Flanders are very dirty people, and seem almost strangers to sentiment and delicacy. A girl of twelve years of age will do that *business* in the public street here, that one of the same age in England would be ashamed to own she did in private! and some still older. An innocent, modest, blushing country girl is not to be seen in this part of France.'

Never did Longinus more happily accommodate his style to his subject, than has our noble commander in the above quotation!

The eighth letter is written from Paris, where, he says, 'there are no inns, as in London, which will receive any horses but their own;' an expression which, with others in the same epistle, inclines us to suspect the gentleman has not recovered the friend who strayed from him on the top of the mountain. Letter IX. is dated from the same capital, of which the author is already tired. 'There are (says he) *certainly* more coaches in Paris than in London, and, I believe, more inhabitants; but *certainly* London is more than one third larger.'—Poor gentleman! That woful top of the mountain!—He then tells us, that the Seine *must be considered* a wonderful and noble river; and towards the end of the letter he adds somewhat about an Irish peer's portrait. Letter X. informs us 'there are two palaces at St. Germain, the new and the old, though it is hard to guess which is the new one, as they are *certainly* both old.'

Ele-

Elegant, and well-expressed again! and can only be equalled by the beautiful *twining* river to be seen in the plain, and the fresh mackarel our author eat in the town of St. Germain.

In the eleventh letter the writer has a *lick* at the Critical Reviewers, who most candidly acknowledge they have deserved the abuse (gross as it is) for the tenderness with which they treated a most infamous transaction, as well as the quarter they offered to Squire T. out of compassion to his then supposed misfortunes.

Having thus drudged through half of these Letters, we cannot suppose any of our readers so ignorant as not to perceive the view with which they are written. The author, conscious that no gentleman can be mean enough to roll with him in his own profession in England, puts himself up to sale in a foreign country; tells his readers that he has no qualms about religion, which used to be so troublesome to Englishmen; and endeavours to write himself into preferment by laughing at Dr. Smollett for painting the French as they really are. He is, however, so very inconsistent even with his own professed principles, that he bespatters those whom the doctor has only touched; and has drawn a more hideous picture of the French commonalty, than we remember to have seen in any other writer.

Can we suppose any one so much of a madman as to doubt there are to be found in France, persons distinguished for merit, piety, and virtue?—Who will not censure this writer for having most ungratefully published to the world, the names of those who have befriended HIM, without acquainting us that they were ignorant of his character?—From the people, our letter-writer rises to the king of France, whom he represents as the most amiable of mankind. The queen and the Dauphin likewise partake of his daubing; and the fifteenth letter is employed in telling us how well Lewis XV. can shoot flying; there we are also entertained with the most important adventure of our author's having picked up a crippled partridge on the road, and of his intending to sup on it, had not the poor bird flown out of his pocket.

The next letter contains a description of our author's house, together with a chapter of *strugs*; and the sixteenth, an encomium upon the French king's clemency in being graciously pleased to order a poor boy to be beheaded at Abbeville, for a drunken frolic attended with no consequence. In letter XVII. we learn, that some of the French women are very handsome, and that every barber in France wears a sword. The eighteenth is meant as an abuse of Dr. Smollett, (who, by the bye, has not, for several years past, had the least concern with the

Critical Review *) and, for his sake, of his country. ‘The very dirtiest and lowest beggars (says Squire Thicknesse) in France, would find a good sale for their old cloaths in the kingdom of Scotland.’ — The deuce is in it, if this won’t do! — Why, this is sufficient to deserve a marshal’s baton. — But what could tempt his ‘Squireship to rave in the same letter about a residence for some months in the King’s Bench prison! — The remaining part of the collection is employed by our author in hackneyed encomiums upon himself and the French nation, in abusing the English, and in eating a turbot with his favourite landlord Mons. Dessen at Calais.

We ought perhaps to apologize to our readers for the length of this article, since it is employed on so despicable a subject; but as we warmly recommended the Letters of Dr. Smollett and Mr. Sharpe, we were willing to exhibit to our readers the strength and beauty of the arguments which have been brought against their performances; and, at the same time, to give a specimen of our author’s elegant stile and delicate manner.

VII. *The History of Eliza: Written by a Friend.* 12mo. Pr. 6s. Doolley.

THO’ this performance is of the novel kind, yet we scarcely meet with an occurrence in it which may not happen in common life, without appearing extraordinary. It exhibits a proof that rational sentiments, just reflections, and an elegant narrative, more than compensate for the want of wonderful incidents, violent emotions, sublime characters, floods of grief, and seas of sorrow. The writer of this little piece has rendered her story interesting, tho’ simple; and affecting, without being wrought into that hurricane of distress and those romantic situations which bedizen the works of French novelists and their imitators. However, even this novel is not without its story-traps. The author has availed herself of the immemorable privilege of making her hero and heroine excessively handsome, supremely virtuous, agreeably sensible, &c. and brings them acquainted by the stale incident of *his* delivering *her* from the danger of being overturned in a chariot, which was plunged into a brook swelled with rain.

Eliza, the heroine of the story, is the daughter of a gentleman, who having by gaming and dissipation reduced his fortune, finds himself obliged to marry for his second wife a rich lady,

* We have thought proper to apprise our readers of this circumstance, as we have lately seen the Doctor abused in several publications, on the supposition of his being still concerned in this Review.

lady, but an artful deceitful woman. Miss Denby, her daughter, who is described as possessing all her mother's art and dissimulation, is about two years older than Eliza, who has a fortune of sixteen thousand pounds independent of her father, which, however, his extravagance had privately reduced to less than one fourth of that sum.

Mr. Harley, the name of our hero, is the son of a decayed gentleman, whose estate being mortgaged to his near relation Sir William Harley, a covetous old knight, his wife, son, and daughter, find themselves at his death in very indifferent circumstances. Sir William, however, takes young Harley into his family, and gives him an excellent education; tho' without declaring that he intended to do any thing farther for him, which creates some uneasy, and we think improper, sensations in the mind of the young gentleman, who knew he was heir at law to Sir William's estate.

In the mean time, love makes a rapid progress in the hearts of Eliza and Mr. Harley. Fortunately for the lovers, Sir William and Mr. B. Eliza's father, become very intimate, which gives Harley frequent opportunities of paying his addresses to his mistress. Mr. B. discovers their mutual passion, and presuming that Sir William would make a handsome provision for his kinsman, engages to favour their union; hoping, at the same time, to manage matters with such address, that the marriage shall be concluded before the abatement of Eliza's fortune is discovered. When these circumstances are communicated to Sir William, he receives the proposal with great coldness; hints that he may marry himself; and is with difficulty brought to settle four hundred pounds a year upon his kinsman, provided six thousand pounds of Eliza's fortune was paid into his hand: to which Mr. B. agrees. During those transactions, Miss Denby falls in love with Mr. Harley, writes him an impudent letter declarative of her passion, and is answered by him with a flat repulse. This answer falls into the hands of Eliza's maid, and she communicates it to her mistress, whom Miss Denby had maliciously made uneasy by pretending that Harley was unfaithful; the sight of the letter, however, restores Eliza to perfect tranquillity.

Every thing relating to the marriage is now agreed upon; and Mr. B. conscious that he was not able to raise the six thousand pounds, sets out for London with his daughter and Mr. Harley, in order to supply the deficiency out of the sums which he knew his wife had in the funds, but which she would not consent he should touch. On his arrival at London, he has the mortification to understand, that he had spent all Eliza's fortune to three thousand pounds; and that his present wife, before her marriage,

had made over her whole fortune to two of her relations. This dreadful news he communicates to Eliza and her lover, who are at first thrown into the deepest consternation ; but love steps in, wipes up their tears, supplies their losses, and Mr. B. promises that, whatever happens, they shall be married. At the same time, he resolves to apply to his wife for a sum necessary to enable him to agree with Sir William ; but while he is meditating in what manner to proceed, the baronet, Mrs. B. and Miss Denby suddenly arrive in London ; and in their first conversation with Mr. B. and Mr. Harley, it appears that Sir William was on the point of marrying Miss Denby.

The second volume introduces a very disagreeable scene of rage and reproach between Mr. B. and his wife, who at last inclines to sacrifice some part of her large fortune to his necessities. He acquaints the lovers with this happy incident, which fills them with transports, as Sir William was still willing the marriage should be concluded, provided the six thousand pounds was paid down. While matters were in this hopeful train, Eliza's maid, full of affection for her mistress, imprudently sends a penny-post letter to Sir William, inclosing Harley's answer to Miss Denby, which she had artfully preserved. Sir William, on receiving the letter, taxes Harley with being the author of it. The young gentleman could not deny it ; the baronet abuses him ; and Harley prepares to quit his house, when Mr. Irwin, his worthy tutor, who was at the same time chaplain to Sir William, puts into his hands bills to the amount of five hundred pounds, as the last mark of the baronet's bounty ; but learns at the same time, that Harley was possessed of Miss Denby's original letter. Our hero retires to his mother's house, and Sir William remains fully convinced that the penny-post letter and its contents were contrived by his kinsman to break off his match with Miss Denby ; whilst she, thinking that Harley has sacrificed her, agrees to marry the baronet. The waiting-woman confesses the truth : but all in vain ; Sir William is equally incredulous and inexorable, and the marriage is celebrated.

Soon after Mr. B. worn out with vexation, dies, and resigns the guardianship of Eliza to one Mr. Elford, who carries her to his house, but is by no means inclinable to favour the addresses of Harley, whose low circumstances discouraged him from frequent visits.—The fidelity of Eliza, however, is proof against all considerations of fortune ; and at last, with the consent of Mr. Elford, she gives her hand in marriage to her lover. After their wedding, they retire to a plain but elegant house in the country, where all is satisfaction and serenity for some time, till solitude produces in the mind of Harley some over-refined notions

notions concerning the indigence and obscurity to which he had reduced his Eliza. She becomes alarmed at the visible gloom which hung upon his spirits; and at last, they come up to London, where they launch out into higher life, till Mr. Harley, who, by his mother's death, had fallen into an annuity of fourscore pounds per annum, found his finances greatly reduced. However, flattering himself with the hopes of obtaining some lucrative post or employment, by the help of the persons of distinction with whom he was acquainted, he still continues in the same dissipated state.

Eliza, during her stay in London, becomes acquainted with a most infamous Irishwoman, one Mrs. Vere, who, under decent appearances, was a private procuress. By this creature's management our heroine assumes a more gay behaviour, that she might the more successfully recommend herself to her husband's great friends, among whom was lord L. son to a minister of state. This nobleman falls in love with her, entertains her with private concerts of music, and has frequent interviews with her at the house of Mrs. Vere, who acts all this time in confederacy with lady Harley for the destruction of Eliza. By a strange unexpected turn of fortune, for which the author does not satisfactorily account, lady Harley sends for Eliza and puts five hundred pounds into her hands, as a present from her husband to Mr. Harley. The latter receives it with perhaps too much indifference, and all on a sudden turns violently jealous of his wife, whom he taxes with being obliged for the five hundred pounds to lord L. and produces a letter giving him that information. He likewise tells her he had been with Sir William and his lady, who disclaimed all knowledge of the matter; and that lady Harley protested she had not seen her face since her marriage. A tender scene follows, which, however, ends in a separation, and Eliza retires to her dwelling in the country. Mr. Harley remains at London, begins to believe his wife innocent, and is indelicate enough, in order to discover the truth, to make some amorous approaches to lady Harley, which she receives so favourably, that she writes him a second letter, containing a fresh declaration of her love, and appointing him to meet her. This letter was not signed, but contained bank-bills for two hundred pounds, with a promise of a future supply when needful.

It is surprising, that Harley, who was before possessed of Lady Harley's hand writing, did not, 'till he received this second letter, perceive that it was written by the same person who had sent him the anonymous information of Eliza's infidelity with lord L. Here we think the author has fallen into some impropriety, especially when we reflect on lady Harley's cautious,

cunning character. Be that as it may, our hero returns the two hundred pounds, with an upbraiding letter, to lady Harley; flies down into the country; throws himself at Eliza's feet; lays his discovery before her; obtains her pardon; their halcyon days return; Eliza becomes pregnant; and her husband carries her to town, to be delivered. Upon their arrival, Mr. Irwin informs them, that sir William, who was ill in bed, desired to see Harley, and that he was dissatisfied with his wife's conduct. It was with difficulty that Harley got admittance to the baronet's bed-side, so strictly was he watched by his lady. A thorough reconciliation ensues; and sir William gives up to his kinsman the writings of his father's estate, acquainting him at the same time that he had taken care of him in his will. Our hero flies in raptures with this news to Eliza; sir William dies, and leaves him ten thousand pounds by his will; and the son which sir William's lady had *given* him, is expected daily to die, in which case Mr. Harley will undoubtedly succeed to the title and estate.

Notwithstanding the inaccuracies we have already animadverted on, and some others which an intelligent reader may discover in this performance, the manner in which it is written, as well as the purity of the principal characters, but, above all, the propriety with which that of Eliza is supported, discover great merit. The moral inculcated seems to be, That connections, and even an acquaintance, with bad and designing people, are productive of the most uneasy situations; and that no precaution ought to be unemployed in obtaining the true characters of those with whom young persons keep company, or cultivate familiarity.

VIII. *Four Dissertations, on the Reciprocal Advantages of a perpetual Union between Great-Britain and her American Colonies. Written for Mr. Sargent's Prize-Medal. To which (by desire) is prefixed, an Eulogium, Spoken at the Delivery of the Medal at the Public Commencement in the College of Philadelphia, May 20th, 1776. 8vo. Pr. 2s. 6d. Payne.*

THE progress which the polite arts are making among our fellow-subjects in America, particularly those of Philadelphia, must afford to every British subject the highest satisfaction. The more the human mind is cultivated by learning, the more sensible it becomes of the value of regulated Liberty; and the improvement of that sensibility is peculiarly proper for British Americans. Mr. Sargent, the public-spirited founder of the medal which gave birth to these Dissertations, designed it

as a reward for the best English essay on the reciprocal advantages of a perpetual union between Great-Britain and her American colonies. The medal was presented to the college of Philadelphia, to be disposed of by trustees; and surely no subject could be more judiciously chosen, as we are informed that the account of the repeal of the American stamp-act was received at Philadelphia, the day before the delivery of the prize eulogium, viz. May 19, 1766.

Though the first of these Dissertations obtained the prize, which was adjudged to its author, John Morgan, M. D. F. R. S. and professor of the theory and practice of physic in the college of Philadelphia; yet it is accompanied by three unsuccessful Dissertations, the publication of which we are unwilling to say might be owing to that conscious fondness which every author feels for his own performances, and which too often leads him to think that they are censured, by the preference conferred on those of another on the same subject.

These Dissertations are ushered in, first, by a preface addressed to Mr. Sargent; secondly, by an eulogium (a foolish French academical term, which ought to be struck out of our language) pronounced, at the delivery of the medal, by Dr. Smith, provost of the college. With respect to the prize dissertation, we cannot flatter the author with being a Cicero in eloquence, or a Bacon in erudition. The principal arguments he advances in favour of a perpetual union are derived from two sources.

‘ First, from a consideration of the nature and extent of the commerce that subsists between Great-Britain and her colonies, and the amazing increase of riches and power which they reciprocally derive from that commerce.

‘ Secondly, from the glorious prospect of the advancement of the protestant religion, which they profess, and spreading the gospel in its purity, through the vast benighted regions of this western world.’

He then proceeds to a general view of the present state of the colonies, and touches on their improvement in the following manner.

‘ Can the warmest imagination form to itself an idea of aught more sublime and delightful, than those happy effects which commerce, and the full enjoyment of civil and religious liberty, have so suddenly produced in countries, which were not long since the dreary haunts of savage beasts and savage men. Where ignorance and barbarity frowned over the uncultivated earth, gay fields now smile, bedecked in the yellow robe of full-eared harvest; cities rise majestic to the view;

fleets too croud the capacious harbour with their swelling canvas ; and swarms of chearful inhabitants cover the shore with monuments of their industry, through a long tract of two thousand miles.'

We suppose the Doctor imagined that he had happily united the oratorical and poetical powers in this passage ; though we think it contains that kind of redundancy which Cicero says ought to be *depascenda stilo*. Eloquence admits of being animated, but not of being poetical, and far less florid.—The author proceeds next to the advantage of planting colonies, particularly to Great Britain. He treats of the natural advantages of America, its conveniencies for settling of colonies, and the condition of England before she had any. He then expatiates on the usefulness of our colonies in taking off the manufactures of Great Britain ; and says, that above a million annually might be saved or added to the stock, by a proper encouragement of many articles that might be raised in America. He afterwards enters into farther discussions on the American trade, and its importance to Great Britain ; but he is not very diffuse as to the importance of Great Britain to America, ' because, says he, this is a subject upon which every writer seems to be agreed.' This we think is a pretty extraordinary reason, as the advantages of a perpetual union between Great Britain and her American colonies, are supposed to be reciprocal. An appendix is added, containing a general view of the trade of the American colonies, their produce, exports, &c. chiefly extracted from approved histories, and authentic memoirs.

As to Dr. Morgan's erudition, he affects no great display of learning in his Dissertation ; and the chief authority he quotes is a school-book called the Preceptor, printed some years ago to assist such fine young gentlemen as are unwilling to be at the trouble of applying to study, in order to acquire learning. To confess a truth, we cannot bestow any warm encomiums on the discernment of the trustees who adjudged the prize to this Dissertation, in preference to the other essays on the same subject ; and particularly the second, by Mr. Watts, from which we are sorry that our limits will not admit of our giving any extracts. The third Dissertation, we think, is too much in the declamatory stile, as well as the fourth, which was written by Francis Hopkinson, Esq.

X. *The Conduct of the Late Administration examined. With an Appendix, containing Original and Authentic Documents.* 8vo. Pr. 3s. 6d. Almon.

THE writer of this pamphlet, who seems greatly indebted to the author of the *Considerations on the Trade and Finances of this Kingdom* *, sets out with establishing the reasonableness and utility of the stamp-act; a subject we have already amply discussed, if not exhausted, in former Reviews †. We must not, however, omit a strong vindication of Mr. Grenville's conduct while he resided at the Treasury-board, against the popular outcry raised by the Americans, as if the duties of the stamp-act would drain their country of all its current specie; for we are told by a Treasury minute, entered July 9, 1765, it was directed, "That, in order to obviate the inconvenience of bringing into this kingdom the money to be raised by the stamp duties, all the produce of the American duties, arising or to arise by virtue of any British act of parliament, should from time to time be paid to the deputy pay-master in America, to defray the subsistence of the troops, and any military expences incurred in the colonies."

We have no objection to offer against this author's representation of the American affairs previous to the repeal of the stamp-act, except that it contains nothing new, or at least different, from former publications on the same subject. The writer blames the then administration for their remissness in the orders issued to quell the insults offered by the Americans to their mother-country, upon the stamp-act being passed. A minister in a very high department of state is particularly pointed out, as rather encouraging than giving the necessary orders for suppressing those tumults. His own letters are often appealed to, as well as the papers published in America, most of which have been already printed. The author then proceeds to animadvert upon the connexions between the late ministry and a newly created peer, and concludes with an address which he supposes to be made by a member's constituents to himself, and which we shall transcribe as a specimen of the author's principles and abilities in writing.

'When I entrusted to you the care of my interests, and the power of granting some part of my property for the services of the state, I entrusted it in confidence that this power would never be used but on the calls of necessity, and would ever be exercised with justice. The character of a legislator demands

* See p. 346 of this vol. † See vol. xx, p. 472, & passim.

the strictest attention to that general good which arises from subjecting the several interests of the landed and commercial parts of the state to one common end; and a mind too steady to be diverted from the pursuit of this end either by hopes or fears, by authority or by tumult. If it was wise or prudent to relax for a time the springs of government; to give opportunity to an inflamed and misguided people to return to their allegiance; that time has been given: the stamp act was repealed on the motives of condescension to mercantile interests and fears, and to popular violences; that hour of tumult is passed: if lenity to the colonists was then necessary, justice to England now claims its turn: sacrifice no longer *the unalienable rights of supreme jurisdiction to the new and illegal claims of provincial assemblies*; but if the Americans enjoy the privileges, let them participate in some degree of the burthens of their fellow subjects. If their ability could have been doubted before, the administration in 1764 and 1765 increased it by encouraging their cultivation and commerce; they have received more immediate advantages, at the expence of England from the ministry which followed: if there could be any doubt whether these favoured children would be reclaimed to obedience by concessions, that doubt is removed. They would not express that encroaching gratitude, which is contained in their addresses, if the object were only the repeal of a particular and light duty; it is plain that they understand the conduct of England to be an acknowledgement of the right which they claim, of taxing themselves.

‘ Their temper is still more plainly proved by the indignation they express at the claim of England to sovereignty, and at the bare mention of *requiring* them to repair the damages, for the insults are irreparable, which the officers of England have suffered at their hands.

‘ The last and strongest proof arises from their conduct; for it is certain that in the town of Boston, the execution of the custom house laws is now actually suspended, and seizures of smuggled goods prevented by open force in despite of the government of Great Britain. Now then at length call on them for an aid in some proportion to their ability; and oblige them to confess, not in words, but by obedience, the authority of England. Relieve me from that appearance of partiality which doubles the weight of every burthen which you impose; and while every necessary of life is taxed to its utmost bearing, do not deprive me of the melancholy consolation which I draw from believing that the taxations are equally laid on all my fellow subjects.

‘ I submit

‘ I submit to taxes as they are the purchase of peace and security ; do not while you receive the price, withhold the reward ; nor encourage every species of outrage tending to the dissolution of society by granting those exemptions to rebellion, which you refuse to obedience. If tumult can extort the repeal of a duty to be levied chiefly on the rich, while acquiescence is repaid by an additional and perpetual land tax on the poor, will you not excite the insurrections which you reward ; and discourage that submission which is thus made to bear more than its own burthen ? at least do not treat with more tenderness your emancipated and rebellious colonists, than those of your countrymen, who have perhaps been encouraged in tumult by American success. If the poor English peasant, driven into a temporary insurrection by the whip of that severest master Want, is taught to expect *condign punishment and speedy justice*, and calls forth the vigour and vigilance of government, let the wanton Americans forming a concerted plan of obstinate rebellion on occasion of a tax uncollected, and which would almost have been unfelt, awaken other sentiments than those of the *utmost lenity*.

‘ To impose with success on the Americans that proportion of the public burthen which they ought to bear, seize the opportunity, while a general peace leaves you at liberty to employ in this service, whatever force may be necessary for it ; and while the infirm and disjointed state of the provinces renders a small force equal to the work ; an opportunity which may soon pass, and the neglect of which must be fatal to the very safety of Great Britain. Other misfortunes may be repaired or borne, the loss of battles or of cities may be redeemed or compensated in more prosperous hours ; but if you suffer this important hour to pass unimproved, it is lost for ever : the Americans will add to confidence in their claims, strength to support them ; they will turn our favours to them into reasons of resistance, and refuse to receive any longer our manufactures, which are become expensive by being loaded with taxes imposed for their protection ; they will cease to be the colonies of England, and we shall have more than doubled the burthen of our national debt in a war undertaken for their defence, and the successes of which were all directed to their advantage, to enable them to pour the benefits of their trade into the bosom of our commercial rivals. The declaratory law asserting the power of Great Britain to the Americans, will hold forth *only a delusive and nugatory affirmation of the right of the legislature of this kingdom*, if not followed by some bill which shall exert it. The surrender of so unalienable a jurisdiction, when this surrender might, and certainly in America would be attributed to such motives,

motives, demands a subsequent vigour and firmness; if now, when time for recollection has been given, you neglect to pursue those measures, which justice and necessity demand from you; and to which duty, gratitude and interest ought to secure obedience from them, the whole new world ceases for ever to be subject to your authority.

‘Ministers for the purposes of interest and party may wish to continue this partial exemption; but you can act from no motives but those of justice; your interest is united to your duty; and you cannot without departing from both give any support to a minister capable of such a conduct. If the public see with regret the power of government in the hands of lord Ch——m, it is from the dread not so much even of his continental, as of his colonial system: it was from the commerce of the American part of our dominions that those resources were to be drawn, which his extravagance have rendered so necessary. But to continue every species of profusion, and, by throwing wantonly his pensions into every open hand, to load the present revenue; while by emancipating the colonies he prevents even future improvements; is at once to divide the river of our wealth ’till it is lost in a thousand private channels, and to cut off its communication from that spring, by which it should be supplied. We had less to fear from the inability of the last, than from the desperate rashness of the present statesman; if the former connived at the colonists withdrawing themselves from our dominion, this professes on principle to throw them from us. If we have almost lost America by the timidity and neglect of those who did not venture to deny our right to the dominion of that country, can we hope to recover it under his guidance, who is almost the only man in England who ventures to assert it owes us no subjection? If then in this hour of danger, when vigour and firmness are necessary to reclaim the colonies to our obedience, you see a junto formed of the minister who has taught them to despise our authority, joined to the peer who declares they are exempted from our dominion, you will not be satisfied with an unactive pity for your country; but will exert your best abilities to vindicate her rights, and provide for her security; and to oppose by every constitutional method, ministers who are convicted of having sacrificed to their jealousy, resentment, ambition, and interest, the safety of our officers, the dignity of our state, the stability of our commerce, and the rights of our Legislature.’

This performance is plausible, and it would perhaps be difficult to give a satisfactory answer to the reasoning it contains. We are, however, of opinion that its chief tendency is to revive a subject of debate, which every well-wisher to his country should wish to be buried in oblivion.

X. *A Concordance to the Greek Testament : With the English Version to each Word ; the principal Hebrew Roots corresponding to the Greek Words of the Septuagint ; short critical Notes where necessary ; and an Index, for the Benefit of the English Reader. By John Williams, LL. D. 4to. Pr. 10s. 6d. Buckland.*

A Concordance to the Greek Testament is of singular use to every student in divinity, as it is impossible to discover the precise meaning of many words and phrases which are used by the sacred writers in a sense peculiar to themselves, without a critical examination of every passage in which the same expressions occur. This method of investigating the various signification of *Χαρις* and *Πνευμα*, has been successfully pursued by the learned and ingenious author of a Treatise on the Doctrine of Irresistible Grace. A concordance, however, is only valuable in proportion to the excellence of the author's plan.

H. Stephens, in his concordance, has ranged every word in alphabetical order ; has given the different acceptations of it in Latin, and regularly cited the passages in which it is repeated.

Du-Gard, in his Lexicon, has taken the words exactly as they stand in the text ; and, after giving the interpretation and etymology, has noted the cases, moods, tenses, dialects, and other particulars : and as the reader is referred to every word in the New Testament, except a small number which are inadvertently omitted, he has, in one volume, both a lexicon and a concordance.

In the work now before us, Dr. Williams has pursued a more compendious method. He has given the words without any of their grammatical variations : such therefore as *πνευμα*, *επιστε*, and *ηξιστα*, are not inserted, as in Du-Gard ; but *ορισω*, *πιπλω*, and *αρχομαι*. The English words used by our translators are generally annexed, with the corresponding Hebrew roots, extracted from Trommius's Concordance to the Septuagint version of the Old Testament. The author has subjoined several marginal notes, which are very judicious ; but they are extremely short, and the greatest part of them are borrowed from other writers. He has not therefore exhibited many specimens of his own ingenuity in this production. A note might have been subjoined to such words as *αναγκασω*, Luke xiv. 23. *ζωγρεω*, 2 Tim. ii. 26 ; and to many others which are not properly expressed in the English version.

Though he has rectified the mistakes of preceding writers, he has by no means excelled them in his plan. For, as the reader is not here directed by the context, he may be employ-

ed several hours in searching for the passage he intends to consult. If he wants to see the peculiar significations of *ἐν*, *ἐν*, *ἐν* or *ἐν*, he must be obliged to hunt after these particles through twelve or fifteen hundred verses. He is told, that *Πνευμα* signifies *spirit*, *ghost*, *wind*; but where it signifies *wind* he is not particularly informed, and to make the discovery he must examine three or four hundred references. *Θεος* is a word of singular importance in the Arian controversy; but the passages which are most to the purpose can never be discovered by the help of this concordance, unless the reader has patience to consult above a thousand texts. The learned, therefore, would have been equally obliged to this indefatigable compiler, if he had published a new edition of one of the concordances which we had before, with what improvements he might have thought proper to make. In this, it is true, the Greek is attended with an English exposition, and an index in the same language. This circumstance has procured the author a number of female subscribers; and, upon this account, we must allow, that no other concordance to the *Greek Testament* is so happily calculated for the use of the ladies.

XI. *A free Examination of the common Methods employed to prevent the Growth of Popery. In which are pointed out their Defects and Errors, and the Advantages they give Papists.* 8vo. Pr. 2s. 6d. Bladon.

THESE letters contain a professed answer, or rather a critique, on the subject and spirit of several letters against popery, which appeared in the news-papers during the course of the year 1765, the purport of which was evidently to draw an odium and prosecution on Roman catholics. The introduction sets forth, that the author, who styles himself a Real Freethinker, has sufficiently explained the design of his letters; for above a year before a late information was made, calculated to raise a tax upon the government by trafficking in the popish penal laws, the public papers were crowded with letters tending to inflame men against papists. ‘To combat this inhuman spirit, says he, and make it blush at the various arts and calumnies it employs to frustrate and undermine the sacred feelings of the compassionate heart, I took up my pen.’

The Real Freethinker, who writes in the character annexed to that signature, and not as a religionist of any party, begins an enquiry into the secret causes of the continuance of popery in these kingdoms. He considers the surprize it must give protestants, who look on the whole fabric of popery to be raised on
ignorance

ignorance and error, to see the popish priesthood struggling thro' absurdities, and even successful against the superlative force of truth, of reason, the light of the gospel, the eloquence and learning of protestant ecclesiastics, and the motives of interest and government. From this point of view he sets out, and argues, that in such a hopeless combat the popish priesthood must be utterly overwhelmed, if equal skill and address were exerted on the protestant side.

He then, from a view of the means used by protestants in these kingdoms, concludes, that they are very improper to convince papists. He observes, that they for the most part neglect those true and natural advantages that arise from the force of truth and reason, and attack popery by the civil power, which is a kind of conduct that brings great suspicion and disgust along with it. 'I only made the following simple and general inferences from the conduct of protestants (says the author) that when the evidence of truth and reason are little depended on, and people publicly appeal to the evidence of pains and penalties, they yield a strong presumption of the weakness of their cause, and naturally bring a suspicion on it; that it is difficult to persuade men who have an idea of Christianity or reason, that informers and constables, in preference to the clergy, are the proper instruments of converting men from error, or of propagating Christianity; or that persecution is consistent with liberty of conscience: consequently, this plan is badly calculated for persuading papists of the truth of the protestant religion, and it naturally disgusts honest protestants, who expect great matters from the force of truth and the light of the gospel.'

The writer then proceeds to animadvert on the spirit of the vulgar arguments used to render papists odious; and observes, that a misrepresentation of popery confirms the papist in his prejudices, and gives a candid discerning protestant a suspicion of the integrity of his brethren, and of the cause they defend by such unworthy means: that no other course could be taken so effectual to make the world imagine that the popish tenets are impregnable, and cannot be attacked with any hopes of success, unless they be misrepresented. He demonstrates the wrong judgment and evil of employing prevarication and calumny against popery, in the instances of Bayle, Basnage, and Blondell, those great champions against popery, who found it absolutely necessary to disclaim, and even confute, some falsehoods of weak protestants.

The whole tendency of this pamphlet is directly or indirectly to discountenance the prosecution of catholics, and to explode the charges that render them objects of hatred and resentment; but it must be observed, that the author only pleads

for the most restrained toleration for them. 'They are (says he) the most discouraged of any party in this kingdom : let them be so : the constitution which has the guardianship of the people, has a right to determine who is to be trusted, and the degree of confidence to be placed in every religious party. Those who are sincere in their principles of Christianity ought not to complain that there are a few crosses and inconveniencies thrown in their way; but I must assert, that it is a very dangerous precedent, and unbecoming this nation, so justly renowned for liberty, and the vindication of the rights of human nature, to suffer a party of men, who as cordially hate the established church as they do the papists, to form an inquisition against any religious party, upon laws made in very different circumstances from the present, and that in their nature subvert the very foundation of the Reformation.

'It is observed in the letters wrote against me (says the Freethinker in the next page) that the present government does not persecute as if I had charged them with doing so : this insinuation calls upon me to declare my sentiments, which are those of every fair and candid person ; that the English constitution and government, since the accession of the illustrious line of Hanover, seem to have been inspired by the guardian genius of human nature : the catholics have been considered as men and subjects ; and after a stormy and inauspicious century, have at length been suffered to rest in safety and peace, each under his own vine and fig-tree. It is easy to see that I am contending only with those fiery writers and declaimers who employ every detestable art to prevent the humanity and charity of mankind, and to whet the rage and enmity of the public against the defenceless papists.'

In the attempts made in this pamphlet to explode the charges that serve to render the papists objects of hatred, the following curious and very delicate propositions are advanced and defended : That the same arguments which are offered to justify the prosecution of catholics, are the very arguments that have been made use of to defend all religious persecutions, and which are now universally urged to defend the persecution of protestants in popish nations : — That papists have no principle of persecution in their church : — That it is a partial and unfair judgment, to place the persecution of Mary's reign, and the massacre of Paris, to religious principle : — That the persecuting and sanguinary laws in popish countries against protestants, are not owing to religious principle : — That papists are not enemies to civil liberty.

Our constitution is spoken of through this pamphlet with peculiar warmth and affection. In the sixth Discourse are the following

lowing filial sentiments: "No man can be an enemy to the present government of this kingdom, who is not an enemy to human nature. Sacred liberty is the poor man's riches; it is the prerogative which, in spite of his condition, keeps him above contempt, and makes his being agreeable, and of value. In the pursuit of this blessing, we find ourselves borne up by a peculiar generosity and contempt of life; the secret cause of which, like light, by an intuition stronger than demonstration, convinces us that the worth and estimation of man is connected with his freedom.'

Though we are far from justifying the errors and practices of papists, yet we can by no means approve of their principles or tenets being misrepresented. We believe the progress of popery in this country is exaggerated far beyond truth; and that sensible papists themselves, if they understand their own interests, would not wish to see a prince of their own religion on the throne of England; for such a prince, with all his power and prerogative, would never be able to shelter them from the persecutions they must undergo from the perpetual jealousies of the public.

XII. *Two Dissertations: The first on the Absurdity and Injustice of religious Bigotry and Persecution; their utter Contrariety to the Temper and Conduct of Christ and his Apostles; and their mischievous and fatal Consequences: The second on the principal Qualifications and Canons, necessary for the right and accurate Interpretation of the New Testament. With a Postscript. By Thomas Edwards, D. D. late Fellow of Clare-Hall, Cambridge.* 8vo. Pr. 1s. 6d. Johnson.

IN the first of these dissertations the author shews the absurd and oppressive nature of an intemperate party-zeal in matters of religion, and its utter repugnancy to the temper and proceedings of the first preachers of the gospel, Christ and his apostles; especially when it breaks out into the mad fury and violence of persecution. He then points out some of the mischievous consequences which naturally attend all violent and compulsive measures, where religion is concerned.

In the second he lays before the reader some of the principal rules and canons which are necessary to be observed in the explication of the New Testament; and shews what qualifications every interpreter ought to possess.

I. A competent skill in the Hebrew, as well as the Greek language, is, he says, indispensibly requisite for the right and accurate interpretation of the New Testament: for the evan-

gelsists and apostles, in their peculiar stile and manner of writing, chiefly express themselves, not in pure, but in the Hellenistic Greek, or such Greek as we find in the Septuagint version; which is nothing else but Hebrew idioms, put literally and verbatim into Greek words. And he thinks, as the apostles were Jews both by birth and education, and much better versed in the idioms of the Hebraizing, than of pure Greek, it will follow,

II. That any idiom or manner of expression in the New Testament, which may be found in the impure or Hellenistic Greek, is to be considered as an Hebraism, and interpreted as such, tho' it may likewise be frequently met with in the pure classical Greek. As instances he mentions these expressions, *Τι εἶπες καὶ σοί*,—*ἰδὼν εἰδὼν*; and he observes, that, tho' the former is a kind of phrase which occurs in some of the best Greek writers, Anacreon, Aristophanes, Demosthenes, and Arrian, yet in the New Testament it is most certainly an Hebraism, as we meet with it in the Septuagint, or Hellenistic Greek, 1 Kings, xvii. 18, &c. where it answers to the Hebrew phrase; that the latter, tho' it is a pure Grecism, being used by Lucian and others, yet in the New Testament it is plainly an Hebraism, and to be looked upon as such, as it occurs in the Septuagint, and answers to the Hebrew form of expression, Exod. iii. 7. These two instances, he apprehends, will likewise serve to shew,

III. That the idioms of the pure and Hellenistic Greek will sometimes coincide with each other in the manner of expression only, and sometimes both in the manner of expression and the sense.

In *Τι εἶπες καὶ σοί* there is a sameness of phrase, but, he thinks, a difference in the signification: for, according to Grotius, '*Eam [phrasin] si ex usu Latini [vel Græci] sermonis interpreteris, contemptum viacur inducere. Ita enim Latini aiunt, Quid tibi mecum est? at Hebræis aliud significat, nimirum, cur mihi molestiam exhibes?*' In *ἰδὼν εἰδὼν*, continues our author, we have an example of a phrase, which is the same both in expression and signification, in pure and impure Greek, and is not particularly emphatical in the Hebrew idiom.—From these premises he draws this conclusion:

That the celebrated dissertation, in which Phochenius attempted to prove that there are no Hebraisms at all in the Greek of the New Testament, is, *à capite ad calcem*, quite besides the purpose. 'For, says Dr. Edwards, not to mention that, as the ingenious Blackwall justly observes, "he produces many of his authorities out of low writers, which can have no rank among the genuine classics," all he makes out is, that some phrases,

phrases, which had been looked upon by learned men as Hebraisms, are to be found in the same sense in approved Greek writers. But this by no means evinces, either

‘ 1. That they are pure Grecisms in the phraseology of the New Testament, and that the inspir’d authors used them as such ; or

‘ 2. That because, in some instances, the phrases of pure and impure Greek coincide in signification, as well as form of expression, therefore they do universally, and in all cases ; or

‘ 3. That when they do not, the sense and connexion of the sacred context will allow them to be interpreted as pure Grecisms, and not as Hebraisms :

‘ All which points it behoved Phochenius to demonstrate clearly and fully. But, to say the truth, ’twas impossible for him to prove what he aim’d at, if for no other reason than this, That ’twas impossible for him to shew, that these phrases are to be met with only in the pure writers of Greece, and not at all in the Greek translators of the Old Testament : and without doing this, he did nothing.

‘ Nor can I help observing here, that as the stile of the New Testament is remarkable for being plain and simple, and at the same time nervous and expressive, and in many places grand and sublime, so nothing has more contributed to give it all this perfection and excellency than the frequency of the Hebrew idiom : for there’s a plainness and simplicity, a strength, significance, and majesty, in the Hebrew manner of expression, which is not to be found in that of any other learned language. Besides, the phraseology of the New Testament being, in the main, the same with that of the Old, makes the stile, in which revelation is conceived, more of a piece, and capable of a more uniform and certain method of interpretation : not to mention, that by this means too, the evangelical and apostolical writings stand clear of those objections, which might have been rais’d against them, had they been penn’d in the flowing elegance of Plato, the Attic purity of Xenophon, the affected spruceness of Isocrates, or the over-labour’d and polish’d periods, the gawdy decorations and finery, of the Grecian sophists and rhetoricians. Little reason then, I think, was there, why some should decry Hebrew forms of speech, as so many blemishes and barbarisms in the stile of the New Testament, and why others shou’d take a deal of learned pains to banish them out of it. But to return from this digression, I remark,

‘ IV. That the original of the New Testament does not so entirely abound with Hebraisms, but that we also frequently meet with pure Grecisms ; or such phrases, and manners of expression, as are not found in the impure or Hellenistic dialect : for the

knowledge of which, therefore, we must have recourse to the ancient authors of Greece : and the longer and more intimate our acquaintance with these writers has been, the more readily and thoroughly shall we understand these idioms, and consequently the sacred text, of which they are part. Now, as an acquaintance with the ancient Greek pre-supposes and implies our having been conversant with the best Latin writers, the conclusion is obvious, that for the attainment of a thorough skill in the phraseology only of the New Testament, (not to mention any other reasons) a very considerable share of classical, as well as of Hebrew learning, will be indispensibly requir'd. And, as we can never know *the mind of the spirit*, unless we understand the language of the spirit, so to the want of this very necessary qualification has it been chiefly owing, that the writings of the New Testament have been made by some to patronize the greatest absurdities, and to be prolific in such doctrines as are totally incompatible with the moral attributes of God, destructive of the nature and constitution of man, and a disgrace to human reason and common sense.—But I proceed to a fifth observation ; which is,

• V. That if it be found, that the writings of the New Testament have undergone the fate of all ancient books whatever, and have either suffered by length of time, and the inaccuracy of transcribers, or have been wilfully corrupted by those who had some sinister end to answer by it, and in consequence of all this, that a great number of various readings, interpolations, invasions, omissions, transpositions, and the like, have crept into the text,—the aids of criticism must of course be applied to ; particularly of that branch of it, which lays down rules, how we are to know and distinguish these accidental, or wilful corruptions, and by what means we may be enabled to restore the text (if it is to be restor'd) to its primitive integrity, and genuine purity.

• Now the sacred volumes have actually undergone the fate of all other ancient books, and been injur'd both by length of time, and the carelessness of transcribers. “ This is a truth, to use the words of Dr. Grey, which nothing but the height of prejudice can hinder any man from discovering, who has carefully examin'd them.” The Masoretical text of the Old Testament is not a little incorrect ; and the various readings of the New (the greatest part of which are most undoubtedly so many mistakes of the copiers) are, as is well known, not a few in number. It will be proper, however, to remark, that they are all of such a nature, as neither to affect the essentials of religion, nor the authenticity of the Christian revelation.

• But,

‘ But, as these inestimable repositories of divine and heavenly wisdom can never be too accurately understood, and especially by those who undertake to interpret and explain them, these various readings ought to be attentively weigh’d and consider’d, and the sacred text restored, if possible, to it’s original purity and perfection : which is to be effected by a dexterous application of the establish’d canons of criticism, in conjunction with a natural quickness and sagacity, a sound and steady judgment, and a close and diligent study of the sacred writings. It will be necessary also,

‘ VI. That an interpreter of the New Testament shou’d diligently attend to the connexion of the context, and the general scope and design of the inspir’d writer, whose sentiments and doctrines he is illustrating and explaining :—That he shou’d likewise accurately distinguish between *particular* and *universal* propositions ; —what was spoken of *collective bodies of men*, from what was spoken of *individuals* ; and—what was design’d to be understood *relatè*, of the first converts to Christianity only, or some other particular person or persons, from what was intended to be taken *absolutè*, or, as applicable to all Christians in general of all ages :—That he shou’d explain scripture by scripture, and compare parallel places with each other ;—endeavour to investigate the true sense and meaning of the inspir’d writers by consulting themselves, and making them, as much as possible, their own interpreters ; and—to find out and ascertain the genuine force and import of particular words and phrases, by examining all the several places in which they occur :—That, lastly, he shou’d be duly acquainted with the customs and opinions which prevailed in the times of the sacred penmen, and to which they allude ; whether belonging to the Jews, the Grecians, or Romans.—For without these requisites again, he must of course fall into false and erroneous explanations of scripture. And indeed ’tis too well known, that those, in whom these requisites have not been found, have so interpreted the sacred oracles, as to make them a fruitful source of the most enthusiastical extravagant doctrines ; doctrines which are injurious to the attributes of the Deity, subversive of the human frame and constitution, and, in their natural tendency, destructive of an assiduous and constant cultivation of moral virtue, the great and genuine essence of pure and undefil’d religion, the confessed end and scope of all the dispensations of heaven.

‘ An interpreter of scripture ought, in the next place, to pay a most religious regard to the dictates of his rational faculties, and the immutable obligations of religion and morality. As a

really divine revelation cannot possibly enjoin us any practice, which our conscience tells us is sinful, so neither can it propose any doctrine to our belief which our reason assures us is palpably false and absurd. This is that inborn internal light, that *candle of the Lord* shining in the breasts of rational creatures, which, without making God inconsistent with himself, no supernatural external revelation can by any means be imagined to oppose and contradict.

‘ We ought therefore at all times, and especially when we are searching after the divine truths of the gospel, to follow its direction, and to tread in the path it points out to us. Thus we shall keep within the bounds of a rational faith, and not run into the excesses of a superstitious credulity : we shall be free from the perplexing doubts of scepticism, and secured from falling into the extravagancies of enthusiasm.

‘ Nor must an interpreter of the New Testament ever lose sight of the fixt and unchangeable relations of things in the world, and of the respective duties, which arise from them.

‘ It is certain both from the evidences of reason, and the repeated declarations of our great instructor, the blessed Jesus, that the whole of religion consists in the uniform conscientious discharge of those several obligations, the relations we stand in to God and our fellow-creatures lay upon us ; and the strict performance of those duties we owe to ourselves : or, according to the rational and apostolical distinction, in piety, benevolence, and self-government. Revelation then, unless repugnant to reason, and inconsistent with itself, cannot possibly contain any proposition opposite to, and subversive of such religious and moral obligations.

‘ Should therefore any particular passage in the New Testament seem, at first view, to assert what is irreconcilable either with the dictates of reason, or the plain undoubted duties of religion and morality, the sensible and judicious interpreter will either conclude, that he takes it in a wrong sense, or be inclined to suspect, that the original has suffered thro’ length of time, or the inaccuracy of transcribers, (a misfortune, without a continual miraculous interposition, impossible to be prevented ;) but will never think of founding a doctrine upon it, which must be incompatible with what the universal reason of mankind loudly proclaims to be true, what is in the nature of things fixt, immutable, and eternal, and like the Deity himself, *the same yesterday, to day, and for ever.*

‘ But

‘ But in order to make a due use and application of the natural and acquired qualifications hitherto mentioned, and to derive from them all those advantages, which, when properly used and applied, they of course bring with them,—There will be need of

‘ VIII. An openness and liberality of sentiment, an entire freedom from all prejudice and partiality in favour of any particular notions in religion.

‘ He that means to find out the true and genuine sense of the sacred writings, must look with the same common indifference upon all theological opinions, ’till having thoroughly examined into the real merits of each of them, he shall be able to judge with accuracy, which carries with it the greatest conformity to truth; which is most agreeable to the suggestions of reason, and the pure and uncorrupted doctrines of revelation. Bigotted preconceived notions in every kind of study, will, of course, stop up the passages, and block up the avenues where truth should enter. The man, that is previously biassed in favour of any particular opinion, or attached to this or that system of theology, will be too apt to press scripture into its service; too forward to make the certain unerring doctrines of the gospel yield and give way to the uncertain erroneous decisions of frail fallible men. And thus a meer human scheme of faith, and not the word of God, will be preposterously made the test and criterion of truth.’

The author upon all these topics has alledged the sentiments of preceding writers in confirmation of his opinion; but it must be universally acknowledged, that these excellent rules are absolutely necessary to be observed by those who would read or comment upon the New Testament in a rational manner, and have no other end in view but the discovery of truth.

The design of the postscript is to explain the meaning of two passages in the Latin epistle to Dr. Lowth on the Hebrew metre †, which, the author apprehends, may be liable to misconstruction.

† See Vol. XXI. p. 148.

MONTHLY CATALOGUE.

13. *A Speech in Behalf of the Constitution against the suspending and dispensing Prerogative.* 8vo. Pr. 2s. Almon.

THIS speech is introduced with the following advertisement.

‘ Speeches have been published, pretending to be the real speeches made in a certain place. This does not go to the publick under any such pretence. It is not true. The speech now offered to the reader, was made in a private political society, which, for their own amusement, discuss in fair argument, such topicks as are most worthy of consideration, having the best information they can get of what passes in any other place, from which they can get instruction as to the subject they take up; and the members assume their characters and sides of the question debated at their choice.

‘ The occasion, and reasons for submitting the sentiments expressed in this speech to the publick need no explanation.’

Notwithstanding the disguise of this advertisement, we have the strongest reason for believing this publication contains the substance, and, in many places, the words of the different speeches made in a very high assembly on the subject of the late embargo.—The supposed speaker, on his setting out, attacks one of the opposite party, who says, ‘ that he rose in the debate not as a *patron of liberty* in the *modern phrase*, but as a *patron of law*;’ and then proceeds as follows: ‘ Modern phrase did the — — say! I hope it will never cease to be a modern phrase; though it is an ancient, and has in all countries been a glorious title. Our ancestors were patrons of liberty at the cost of their lives; but they secured our liberty by protecting the law against a *dispensing power*, which they resisted unto blood. *Quid a majoribus defensam est aliud quam LIBERTAS: neu cui nisi LEGIBUS dareremus?* Shall we then be the *præclara proles genti ad ea quæ majores virtute peperere subvertenda?* We are yet free, and “ The freedom of men under “ government is to have a standing rule to live by, common “ to every one of the society, and made by the legislative power “ created in it.” So says Mr. Locke, *who is* appealed to as a great authority. And what he says in these few words is equally in favour of LAW and LIBERTY; and I shall be proud to shew myself the patron of *both*.

‘ — —, The same — — has been pleased to claim, if not the whole, yet the best knowledge of the constitution on behalf of the profession which has raised his — to the h — st — — ns he has enjoyed. But I have always looked upon lawyers, at the best, to be but the most skilful midwives to help forward the birth of the wisdom of great statesmen, sound, enlightened, and enlarged politicians, to the energy and sagacity of whose genius in all ages and in every country the best models of government have been most indebted, of which the appeal made this day, as well as on a late *notable* occasion, to the speculations of Mr. Locke, that great philosopher, legislator, and senator, (as we have been told he was) is a proof.

‘ This also I will be bold to say from the history of England, that our liberties owe most to great noblemen who were not lawyers; and sure I am, lawyers have often appeared amongst us, to be the worst guardians of the constitution, and too frequently the wickedest enemies to, and most treacherous betrayers of the liberties of their country. Of this truth the preamble of the bill of rights, which the — — has himself appealed to in the debate, as his chief, tho’ I think much mistaken, and much misrepresented authority, will be a perpetual monument in these words: “Whereas K. J. II. by the assistance of divers evil Counsellors, JUDGES, and *Ministers*, “employed by him, did endeavour to subvert and extirpate “the Protestant Religion and the LAWS and LIBERTIES of “this kingdom.” Certain it is, that no arbitrary prince, when meditating the subversion of the constitution, ever was at a loss for lawyers and judges to second his designs; in spite of their learning, and in spite of the religion of the oaths that bound them to support and maintain the constitution. And so *ship-money* and the *dispensing power* have in former times had the vile countenance, and, if it could be so called, the authority of the bench and of the sages, or the *fathers* of the law (as Charles I. named his ship money judges) while a Hampden, and such-like patriots, who were the greatest honour and the greatest blessing of England in their day, stood forth the saviours of their country, by resisting the usurpations of the crown, armed with the perfidy of corrupt judges.’

The speaker then charges his antagonist with inconsistency, in saying, ‘that we are undone by divisions,’ tho’ he had formerly declared, ‘that we were ruined by an *intoxicated unanimity*, under an a — — n of which one of his *new* friends constituted a most brilliant part.’

He next bewails the calamity which produced the embargo, and the disorders which attended it. ‘It would (says he) ill become this place to palliate or excuse, on any account what-
ever,

ever, such dangerous tumults and riots, much less to incite and encourage them, by saying as I once heard it said within these walls, by one sworn to execute the laws, that the subjects cruelly harrassed by burthens and other grievances imposed upon them by the legislature, are made desperate; but this daring and lawless expression, I confess, related only to the justification of the *American subject* in wanton rebellion. God forbid that I should adopt the detestable language, even in favour of the *English subject*, taxed till the power of taxing can no further go, famished, and starving. It must, however, grieve one to see the nerves of government so totally relaxed, and its proper energy and vigour almost wholly lost. The truth of the matter, and the root of the evil is, we have had no government for some years, or, which is much the same thing, we have had the *form* of it only, without any reality, energy, or spirit, descending ever from bad to worse.

He afterwards examines and condemns the unseasonable and extraordinary long prorogation of parliament, which excluded the prospect of relief from famine by a legal prohibition of the exportation; and mentions a shameful blunder in the proclamation against forestalling. He approves of the embargo, as necessary when laid on; but complains of the preceding conduct of administration, which occasioned that illegal step. In short, he absolutely disclaims all the doctrine of a dispensing power being lodged in the crown, even with the advice of the privy-council; and thinks, that if it is a constitutional doctrine, the bill of rights was a libel, James II. robbed of his crown, and that his m——y is an u——r.

We do not deem it necessary to follow the speaker through the remaining part of his arguments, which he certainly handles with great strength and perspicuity; neither shall we presume to give our opinion upon their validity, as the subject is of too high and delicate a nature for us to decide on the merits of either party.

14. *State Necessity considered as a Question of Law.* 8vo. Pr. 1s. 6d.
Bladon.

This pamphlet is written upon the same subject, and has the same tendency as the preceding article. It opens with an accusation of certain back-slidings, of which certain great men have been guilty, in the cause of Liberty, tho' it was under her banner they rose to their present illustrious stations. This author, like the former, admits of the necessity of the late embargo; but thinks that the legislature alone can absolve its advisers of the violation of the law, by declaring, at the same time,

time, thanks and approbation to the motives through which the law was violated.

He next explains the doctrine of state necessity: 'But (says he) the case must be extraordinary, the risque is great; the caution and circumspection therefore will be equal to the risque and peril. In short, the law is certain and absolute, though the breach of it *may be* sometimes necessary and meritorious; but law is one; thing expediency, emergency, or necessity is another.

'These have been the principles of liberty asserted by our fore-fathers, established by the Revolution, still maintained generally, till very lately, universally; and if there are any high in rank and office who have ventured to support the contrary doctrine, let them produce the authorities upon which it is founded; they will not draw such principles from Mr. Selden, from Sir Ed. Coke, from the Pym and Hampdens of past times, nor from any sound authority of later date: they may perhaps be justified under the opinions of a very late production, but which I dare not cite, as it had the misfortune by the order of both houses to be burnt by the hands of the hangman; I mean the *Droit le Roy*.'

After exploding the state necessity of serjeant Ashley, for which he was committed by the Commons to the Tower, and bringing it home to the present case of the supposed advocates for a dispensing power in the crown; the author quotes the preamble of, and some clauses in, the Bill of Rights, which severely condemn it; and gives us the terms of the act of parliament of the twenty-second of Charles II. which permits what a late proclamation prohibited. He next takes a view of those circumstances by which alone so direct a violation of the law can be excused and justified, so far as to have an equitable claim to the indemnity of parliament. He says, 'that the act of the last sessions prohibiting the exportation of corn, expired on the twenty-sixth of August last, and that for the importation of American corn and grain (rice excepted) without duty, as also another act for the importation of oats and oatmeal, duty free, both expired on the twenty-ninth of September'. On the tenth of September, the proclamation was issued against forestallers and regrators, and another proclamation of the same date, prorogued the parliament from the sixteenth of September to the eleventh of November; and, the public disturbances as well as necessities encreasing, another proclamation was issued on the twenty-sixth of September, for laying on the embargo; 'in which (says our author) the king acted as the father of his people.' He thinks, however, that the necessity which directed that proclamation was of the ministry's own contriving.

contriving. He then states the price of provisions from the middle of July; the remonstrances made to the administration on that account; and the neglect with which they were treated. He imagines that there was a blunder in the first proclamation of the tenth of September, which excited the needy populace to plunder corn, by telling them, 'that they were entitled to their share of such corn as was found in the hands of forestallers and regrators.'

The writer next accuses the ministry for not summoning the parliament more early than the eleventh of November, so that a legal remedy might have been obtained for the public necessities. In answer to the plea of inconveniency, and the danger of a precedent for calling together the parliament with a notice of less than forty days, he lays open the importance of the occasion, and states from the journals of parliament no fewer than nineteen precedents since the Revolution to shew 'how short have been the intervals which have been allowed to prorogations at various times, from five days in 1703, to twelve days in several instances; and so on from twenty to about thirty days, just as occasion required.'

We shall not, for the reasons assigned in the preceding article, pretend to decide upon the argument espoused in this pamphlet, which, tho' not without some oblique strokes of acrimony, is written in a strong but elegant style, with a great appearance of constitutional reasoning.

25. *The Causes of the Dearness of Provisions assigned; with effectual Methods for reducing the Prices of them. Humbly submitted to the Consideration of Parliament.* 8vo. Pr. 1s. 6d. Dodsley.

This writer thinks that the unequal division of our farms, is one of the chief causes of the present scarcity of provisions. This he undertakes to prove by examining the register of a large parish, in a county remarkable for its improvements in agriculture. In this examination he exhibits the births and burials for three equal number of years, at three different periods of time; 'and (says he) the decrease of births in seven years, even in the infancy of these improvements in one parish was fifty-two: and in the same number of years at the distance of little more than half a century, it was sixty-two.

'If the decrease, occasioned by the uniting of so many farms, was so considerable in one parish, the candid reader will easily judge of the fatal consequences of this wrong and mischievous practice to the public.'

The author then attempts to prove, that 'the next, if not the first, great cause of the excessive dearth of provisions, is the bounty

bounty upon exported corn.' The third cause (according to him) is the scarcity of live cattle; and the pamphlet concludes with an appendix, containing very useful hints for removing or lessening the evils complained of.

16. *Political Speculations; or, an Attempt to discover the Causes of the Dearth of Provisions, and high Price of Labour, in England: with some Hints for remedying those Evils.* 8vo. Pr. 1s. Almon.

This writer supposes the evils we now complain of, are owing to the aggregate of many causes.

- ' First, The enormous size of the metropolis.
- ' 2dly, Monopoly or forestalling.
- ' 3dly, Sample markets for grain.
- ' 4thly, Large farms.
- ' 5thly, Plowing with horses instead of oxen.
- ' 6thly, Post chaises and flying stages.
- ' 7thly, Exportation and distillery of grain.
- ' 8thly, Taxes on necessaries.
- ' 9thly, Tythes.
- ' 10thly, Public funds, increase of money and rapid fortunes.
- ' 11thly, Decrease of industry among women.
- ' 12thly, The want of a better plan for the militia.
- ' 13thly, The want of proper laws respecting the poor, vagrants, disorderly persons, and felons.'

All these causes he examines with a considerable degree of perspicuity and seeming accuracy, and suggests remedies for the several evils complained of.

17. *Reflections on the present high Price of Provisions; and the Complaints and Disturbances arising therefrom.* 8vo. Pr. 1s. 6d. Kearsly.

These Reflections continue the subject of the preceding article. The author seems to think that the magistrate has no right to interfere with the regulations of the prices of provisions, and says, that in England it has been found necessary to repeal such laws. He frequently appeals to Mr. Hume, Sir William Temple, Mr. Locke, Sir William Petty; but above all to baron Montesquieu, whom the reader might naturally conclude, from our author's so frequently quoting him, to have been an eminent higgler. This writer is a great advocate for a foreign traffic, on which he argues very sensibly; and perhaps, after censuring the authors of the late tumults, some of our readers may give a guess at his person by the following quotation.

' If

‘ If the author of these sheets should be thought to express himself with too much vehemence and severity in some instances, he desires to make this excuse ;—That he is a great sufferer by outrages, which he thinks have been too much countenanced by many who should better know the duties due to society. He is however injured in a still more tender part than his property, by attacks on his good name ; by the reproaches of his countrymen and acquaintance, with which the injury done to his property by the riotous and plundering mob, (tho’ very considerable) are not to be mentioned. To be treated as a contraband dealer ; and calumniated, as an enemy to his country, by some whom he would wish to be his friends, are things which sensibly affect him ; especially when his only crime is to carry on a fair trade (as he believes his to be) in his proper and constant calling, viz. buying by wholesale in the country, an article of common consumption for the supply of the city of London.’

The author’s professed design in this pamphlet, which is sensible, and written upon generous public-spirited principles, is to shew, that the free currency of buying and selling both among ourselves and with other nations, will always prove the most effectual expedient for removing a public scarcity, and that the laws against forestallers, regrators, &c. are as unjust and ridiculous as those formerly in force against witches and wizards.

18. *Observations and Examples to assist Magistrates in setting the Price of Bread made of Wheat, under the Statute of the 31st George II. &c. &c. &c.* 8vo. Pr. 6d. Brotherton.

These Observations may probably prove of singular use to bakers, justices of the peace, magistrates, meal-makers ; but we acknowledge ourselves no competent judges of the author’s calculations, tho’ we suppose them to be accurate.

19. *Occasional Thoughts on the Portuguese Trade, and the Inexpediency of supporting the House of Braganza on the Throne of Portugal: with a full Discussion of the pernicious Nature of some new pragmatical Ordinances concerning Commerce, lately made in that Kingdom.* 8vo. Pr. 1s. 6d. Bladon.

The Memorials of the British Factory at Lisbon, reviewed in our last Number *, seem to have given rise to this performance, the author of which appears to be well acquainted with the Portuguese trade. He talks, however, in a very odd strain when he says, that his Catholic majesty must always look on

* See p. 364.

Portugal as being a gem by force wrested from his diadem; and never can thoroughly reconcile himself to the sole supporter of the revolting Portuguese? Surely, he does not require to be told, that the crown of Portugal was always independent, till basely usurped by Philip II. of Spain, and has continued so ever since it was recovered by the house of Braganza? Can he be serious in thinking that the conquest of Portugal by Spain would cement an unalterable union between Spain and England? Has he never heard of the family-compact? Does he not know that if our Portuguese trade suffers at present, a hundred expedients may be devised for relieving it, without making the hazardous experiment of giving Portugal to a branch of the house of Bourbon?

20. *The Antiquities of Arundel; the peculiar Privilege of its Castle and Lordship; with an Abstract of the Lives of the Earls of Arundel, from the Conquest to this Time. By the Master of the Grammar-School at Arundel.* 8vo. Pr. 3s. 6d. Robinson.

This is a very faithful collection of all the particulars exhibited in the title-page, extracted from the various histories of the English Peerage, particularly from Mr. Guthrie's, from whom this author has transcribed, with scarcely any variation, the most valuable and interesting part of his work, which contains the histories of the Howard family, and their sufferings under the reigns of Elizabeth, James I. and Charles I. a plagiarism equally ungenerous as disingenuous, since the author has not candour enough to acknowledge his obligations.

21. *Essai sur L'Origine et L'Antiquite des Langues.* 8vo. Price 2s. 6d. Vaillant.

This essay is ushered to the public in the form of letters, written in the French manner as well as language; and after many bows, grimaces, and gesticulations, the author tells his correspondent in his third letter, that he intends to enquire whether Adam and Eve spoke any particular language before the Fall; that is, whether they pronounced any articulate sounds. He defines words to be arbitrary, but not natural, signs of our thoughts; and thinks that Adam could not have made use of such to Eve, because if he had, she could not have understood them.

These, gentle reader, are very important discoveries, which introduce others equally solid and curious; all intended to prove that God did not give Adam an articulate language, because the signs he made use of must, in that case, have been natural. 'The first language (says our author) which was

spoke in Eden, be it Hebrew, Greek, Celtic, or Teutonic, could not properly be called a language, because all languages are established by convention.' This gentleman's observations upon the natural signs by which our first parents might have conversed are trite, and his sceptical sneers are evidently intended to weaken the authority of the Mosaical account of the creation, and strikes at that of the descent of tongues upon the Apostles. We should gratify our readers with a translation of some passages of this Essay, could we find any part of it new or interesting. The writer endeavours to discover an allegorical meaning in the account Scripture gives us of the creation, but executes it in a manner which has been repeated by almost all infidel writers in their arguments against revelation.

However, this Essay is far from being unentertaining. It is written, at least, with good humour, though we cannot recommend the execution; for, upon the most accurate review of it, we think that the author has left the question he proposed to discuss, just as he found it.

22. *The Petite Arts, dedicated to the Ladies.* By Cosmetti. 8vo. Pr. 1s. 6d. Roach.

A vile catch-penny! published, we suppose, by one of those foreign smatterers who prey upon the affectation, ignorance, and credulity, of the good people of England.

23. *A Treatise on the Art of Writing; in which Rules are laid down for writing all the Hands, now in Use, with Propriety and Elegance, &c. To which is added an Essay on the Origin of Writing.* By Ambrose Serle. 12mo. Pr. 1s. Keith.

We entertain no doubt that Mr. Serle is as complete in the practice, as he certainly is in the theory and the history, from the most early antiquity, of the art he describes. Tho' we profess ourselves to be no judges of the rules he lays down, yet we are of opinion that his Treatise would have been of far greater benefit to the public, had it been attended with copper-plate specimens of the different hands it treats of.

24. *A Letter to the Honorable Mr. Horace Walpole, concerning the Dispute between Mr. Hume and Mr. Rousseau.* 12mo. Pr. 6d. White.

Were we allowed to hazard a conjecture upon the author of this little performance, we might, perhaps, ascribe it to a name equally respectable with that to which it is addressed. Be this as it may, the design of it is to vindicate Mr. Walpole from being any way criminal in having written the supposed letter

from the king of Prussia to Mr. Rousseau, which gave the latter so much offence, and was principally instrumental, in causing the misunderstanding which now subsists between Mr. Hume and the philosopher of Geneva.

The Letter-writer endeavours to invalidate what Mr. D'Alembert says upon this occasion in his letter to Mr. Hume : " We ought not to ridicule the unfortunate, especially when they have done us no harm." He doubts whether Mr. Rousseau was really unfortunate, and adds, ' Has he not exaggerated matters? With regard to his poverty most certainly he has; and, perhaps, with regard to his persecutions. You seem to have known this; for if I understand you, it is chiefly against this, that your ridicule is directed. You believed, that these exaggerations were the tricks of a Charlatan, who wanted the public to talk of nothing but him; and you justly thought, that the gentlest punishment he deserved was to be laughed at a little. It may be that Mr. Rousseau had never injured or offended you, *personally*, or as a *private* man: but an author assumes a kind of *public* character; and every man has a right to correct his notions and his manners too, if either the one or the other shall stand in need of correction. Mr. D'Alembert is a very respectable personage, but surely has not decided here with his usual accuracy.

Mr. Rousseau's thirst for popularity here, is very pleasantly treated. ' He seems to have imagined, that, as soon as he arrived at Dover, the English should have been affected, as they were at the Restoration, or the landing of the Prince of Orange. " Before I arrived in England, says he, there was not a nation in Europe, in which I had a greater reputation—The public papers were full of encomiums on me—my arrival was published with triumph—England prided itself in affording me refuge."

' You see, Sir, that the arrival of Mr. John James Rousseau was in his view a national concern; so that it was natural for him to expect, and he plainly did expect, that the eyes, the ears, the thoughts of every individual, should be taken at once from their several occupations and pursuits, and fixed intirely upon him alone. The manner of his reception did by no means answer to these preconceived ideas; so far from it, that all of a sudden, as he himself relates, " without the least assignable cause, the tone was changed; and that so speedily and totally, that of all the caprices of the public never was known any thing more surprising." However, while he was in London or near it, some visited him out of curiosity, as others did out of vanity; and thus, though greatly disappointed, he was not as yet in any high degree miserable.

‘ Things grew daily from bad to worse ; till at length, he says, “ not one of those, who had so much praised me in my absence, appeared, now I was present, to think even of my existence.” He flies into the country ; still presuming, and most certainly desiring, that the attention of the town might fly thither after him.

‘ *Et fugit ad salices, et se cupit ante videri.*’

In considering the good and bad consequences which may result from the publication of this Dispute, he says, ‘ But whatever disgrace it may bring upon philosophers, he [the French editor] supposes, that the blockheads will reap from it no small comfort : which, if the number of each be rightly estimated, is supposing it to produce more physical good than evil by far.’

Towards the close of his pamphlet the author says, ‘ I have heard it said, that more practical knowledge may be drawn by reflection from the dispute between Messieurs Hume and Rousseau, than from all that either of them hath written. This was said pleasantly. Mr. Rousseau is indeed of little use : he may however amuse men of mere imagination, or such as like to contemplate the caprices of the human brain. Mr. Hume’s writings are a rich and abounding treasury of all that is either useful or entertaining ; and may be read with great profit by those, who know how to read them properly. Mr. Hume is not without his singularities, most certainly ; but they affect not a reader ; and I do not find, that he requires even his friends to espouse them. The opinions of men, about which they quarrel most, concern each other least. Every man has, and ever will have, his own ; and if difference of opinion is a sufficient cause of quarrelling, no two speculating men can come to an *eclaircissement*, and continue friends.’

We have dwelt rather longer than usual upon so small a production, as we would chuse to distinguish merit in whatever shape it appears. We hope, however, that in dismissing this article, we shall dismiss the dispute entirely, unless Mr. Rousseau chuses personally to plead his defence.

25. *Philosophical Essays on the following Subjects* : I. *On the Principles of Mechanics.* II. *On the Ascent of Vapours, the Formation of Clouds, Rain and Dew, and on several other Phenomena of Air and Water.* III. *Observations and Conjectures on the Nature of the Aurora Borealis, and the Tails of Comets.* By Hugh Hamilton, D. D. F. R. S. Professor of Philosophy in the University of Dublin.

The two first of these Essays having appeared in the Philosophical Transactions, the first in vol. LIII, the second in vol.

LIV. and having consequently been mentioned in the course of our Review, we shall take no farther notice of them at present, but confine ourselves entirely to the third, entitled *Observations and conjectures on the nature of the Aurora Borealis, &c.* The tails of comets, and the aurora borealis, are phænomena in nature which have hitherto remained unexplained, even by our greatest philosophers; for tho' there have not been wanting conjectures and hypotheses attempting to account for these singular appearances, their reasonings have been merely hypothetical, and by no means satisfactory. Doctor Hamilton, reflecting on the circumstances in which the northern lights, as they are commonly called, resembles the tails of comets, concludes them to be owing to one and the same cause, which he supposes to be no other than the electrical matter. This opinion leads him to consider the use of comets, which he thinks may not improbably be supposed to be that of attracting, collecting, and bringing back this electrical matter into our system, where it seems so indispensably necessary. We cannot, without injustice to the author, attempt to abbreviate his reasoning upon this curious subject, it being impossible to break the chain without destroying its force. Let it suffice to observe, that it shews him to be a man of great ingenuity, and eminently capable of philosophical disquisitions.

26. *Select Papers on the different Branches of Medicine.* By a Society, instituted for the Improvement of Physical Knowledge. To be continued occasionally. 8vo. pr. 1s. 6d. Griffin.

Every institution for the improvement of medical knowledge deserves praise and encouragement, inasmuch as it may contribute to the welfare of society: we are sorry however to find, from this first specimen, that from the labours of this institution, not much improvement is to be expected. The first article of this performance is a short account of the origin and progress of the medical art, extracted from authors which are very generally known. The second consists of cases translated from Le Dran's Consultations, which the authors tell us have not yet been translated into English: this, however, happens to be a mistake. Article the third treats of consumptive disorders, in which we find nothing that is not known to every student of physic. The fourth article is Pathological Observations from Haller, and so on. In short, the whole contains so little matter worth attention, that we are apprehensive we shall hardly see a second Number.

27. *Essay on the Practice of Midwifery.* 8vo. Pr. 1s. Kearsly.

A trifling, insignificant performance, without any thing to recommend it, except its brevity.

28. *The Accomplished Maid: A Comic Opera. As it is performed at the Theatre-Royal in Covent-Garden. The Music by Sig. Niccolò Piccini.* 8vo. Pr. 1s. 6d. Griffin.

‘ This Drama (says the preface) is a translation from the celebrated Italian comic opera of Goldoni, called *La Buona Figliuola*.’ It necessarily follows that it must be extremely defective as an English dramatic composition. What charms it may have in the representation, we do not pretend to determine; but in the closet, it is extremely flat and insipid. In the framing of the Italian burlettas, even the best writers pay their principal attention to the music. The airs are the chief object of the scene, and the recitative just serves to preserve a connection between them. In our English operas the case is, or ought to be, exactly the reverse: the dialogue being spoken, not sung, is expected to be elegant, humorous, and interesting; and the airs are occasionally introduced, as it were, upon sufferance.

In the piece before us, the translator has made some faint attempts to give an English colouring to his characters; yet the manners are purely Italian. Goldoni, indeed, has adapted the story of Pamela to the genius of his own country; the author of *The Accomplished Maid*, however, does not even seem to have endeavoured to restore Richardson, but to import Piccini.

29. *Neck or Nothing: A Farce. In two Acts. As it is performed at the Theatre Royal in Drury-lane.* 8vo. Pr. 1s. Becket.

Neck or Nothing, tho’ not a first, or even a second-rate farce, may be allowed a place on our stage among the inferior petite pieces. It must be owned, indeed, that *Crispin Rival de son Maître* does no great honour to the author of *Gil Blas*. The English author has judiciously curtailed the scenes of *La Sage*, and given new spirit to Sir Harry Harlowe. He has likewise another merit: he fairly acknowledges his obligations to the French original.

30. *The History of Mr. Charles Chance, and Miss Clara Villam.* 12mo. Pr. 3s. Noble.

Though this history is comprised in a single volume, it may, perhaps, claim an equal rank, if not a preference, to many
mo-

modern histories of twice or thrice the bulk. The style is chaste and easy; some of the characters are well drawn, and most of the incidents are natural and interesting.

31. *The Adopted Daughter, or the History of Miss Clarissa B——.*
2 Vols. 12mo. Pr. 6s. Noble.

We have met with nothing in these two volumes deserving either of much praise or censure; they seem, indeed, to be fabricated in that manufacture of *small-talk* which has lately so plentifully supplied the town with histories, memoirs, and adventures; and which, if it adds nothing to the genuine stock of *learning* or *instruction*, may, perhaps, furnish a tolerable commodity in the commerce of mere *trifling amusement*.

32. *Molly White: or the Bride bewitched. A Tale.* By D. Kelly, Esq. 4to. pr. 1s. 6d. Griffin.

This story is told in very tolerable rhyme, and with a considerable degree of humour.

33. *Poems for young Ladies. In three Parts. Devotional, Moral, and Entertaining. The whole being a Collection of the best Pieces in our Language.* 8vo. Pr. 3s. 6d. Payne.

This publication might with equal propriety have been titled, "Poems for old ladies, for middle-aged ladies, and for young persons of both sexes," as for *young* ladies. We can by no means recommend the judgment of the author in his selection; nor can we see why *Deity*, a poem by Boyle, and the *Day of Judgment*, by Mr. Ogilvie, should be particularly appropriated to the perusal of young ladies, and employ fifty two pages. Had the editor bestowed any pains, we think he might have exhibited a far more proper collection; for perhaps no language abounds more than the English with poems, episodes, and copies of verses peculiarly fit for his purpose. As to the contents, they are extracted from authors well known; so that the judgment shown in the selection alone falls under our review.

34. *The Opera: A Poem.* By the Author of the *Coach Drivers.* 4to. pr. 1s. Flexney.

This bard very justly and strongly characterises his own performance in the following line, taken from the poem itself.

‘—— Obscurity’s the mother of delusion.’

We have taken some pains to catch the least glimmering of light to guide us to his meaning; but in vain. All we
can

can discover is, that the beauty of a noble duchess is commended;

‘ That Wealth on softest bosoms deals his wounds,
With thumps from bags of twenty thousand pounds.’

We are told that Reason is a vixen who ‘ bangs the dooor of pleasure in your face ;’ that she causes men to groan and look pale ; that she spoils their stomachs, and makes them

‘ In ev’ry dish think Death in ambush lies ——
While the wife man eats, laughs, and her defies.’

The reader may take the last line as a new specimen of the author’s propriety of stile, and delicacy of ear. A right reverend father in God is next abused for his pride, while Wilkes and Liberty wander in a foreign land. The rest of the poem is, to conclude in the author’s own words,

‘ A vain, dull, vicious, empty, sing-song ——.’

35. *The Trifler. A Satire, inscribed to Lord ——.* By George Caswall. 4to. Pr. 1s. 6d. Flexney.

The Critical Reviewers may paradise the words of Cicero, in the beginning of his celebrated Second Philippic : “ We know not, gentle readers, by what fate it has happened that no man for these twelve years has been our enemy, without declaring war at the same time against wit, literature, and the liberal arts.” We have the pleasure to know, that the public voice has always seconded our censures ; for on what shelves are now those books to be found which we have condemned ?—The answer is ready, On those of grocers, fruit-shops, and trunkmakers ; which the work now under our inspection must speedily visit.

As a proof of our impartiality, and to shew how free we are from spleen and resentment, we shall present our reader with the most tolerable part of this satire, though it is levelled against the Reviewers ; and then let him turn to the rest, *with what appetite he may.*

‘ Ye learned bantlings, who each month retail
Your cold and puny saws for public sale —
Who judging of the whole from one weak word
Will damn e’en *Merit’s self*, untried, unheard —
Who from the dunghill sprung (a mongrel clan)
Unjustly steal the name of GENTLEMAN ;
Who damn’d to ev’ry feeling of the heart,
Affect the butcher, not the critic’s art ;

Who,

Who, if a *Scotsmen*, naked from the Tweed,
 Asks in the name of dullness some small meed,
 (Tho' a rank rebel) partial to his cause,
 Will feed him, tho' condemn'd by *Scotland's* laws —
 Shall I be guided by your *dull* reviews,
 Whose most elab'rate praise is fell abuse ;
 Shall I, a giant wit to pigmy men,
 Quit my pretensions to the poet's pen ?
 Never—by heav'n ! in a *Brunswick's* reign,
Tho' Birnam wood should come to Dunfermline.

36. *The Hobby-Horse: A Characteristical Satire on the Times. Printed from a Manuscript, found among the Papers of a late deceased Satirist.* 4to. Pr. 1s. F. Newbery.

This satire (as it is called) is in Hudibrastic verse ; but its contents are so hackneyed, the language so indecent, and the satirist himself so dull, that an extract from it would only disgust, perhaps affront our readers.

37. *A Concordance to the Holy Scriptures of the Old and New Testament. Wherein not only any Passage in the Bible may be found, by the Recollection of any material Word of it ; but also all the Texts relative to every Christian Virtue or Doctrine are pointed out at one View ; as likewise the most remarkable parallel Texts of Scripture.* 8vo. Pr. 5s. Baldwin.

Though this Concordance, which first appeared at the end of a periodical work, entitled, *An Illustration of the Scriptures*, is not so copious or complete as that published by Mr. Cruden, from which indeed it seems to be abstracted ; yet it will prove useful to those who require such an assistant for studying the Holy Scriptures.

38. *Heaven open to all Men ; or, Universal Redemption asserted and vindicated, from Scripture, the Attributes of the Deity, and the Reason and Nature of Things : designed to explode those narrow Principles which some have inculcated, and to excite a general Piety and Charity among Mankind.* 8vo. Pr. 1s. 6d. Cooke.

We recommend this pamphlet, first published about twenty years ago, and now re-printed with considerable alterations, as benevolent and sensible ; and well calculated to prevent the minds of weak and ignorant, tho' pious and well-meaning persons, from being plunged into the horrors of despair, by the pernicious doctrines of some modern enthusiasts.

39. *A Short Discourse of the Heinous Nature and Guilt of Lying.* By Philalethes. 8vo. Pr. 6d. Johnson.

The advice contained in this performance deserves attention, and may possibly have a good effect on the serious reader ; but
 there

there is nothing ingenious or persuasive in the author's manner. He does not seem to be aware, that a man addicted to vice was never reformed, nor even convinced of his error, by a monitor reproving him with warmth, and exaggerating the nature of his crime. Lying is certainly a mean and detestable vice; but there is no occasion to represent it as the worst that ever entered into the heart of man, nor to compare it, as this writer has done, to the sin which occasioned the destruction of Gomorrah.

40. *A Discourse concerning Compassion due to the Brute Creation. Or, an Introduction to a short Catechism, designed for the Use of Little Children.* 12mo. Pr. 4d. Bladon.

This is a plain, sensible, well meaning tract, very proper for children, to give them early impressions of humanity, and an extensive sense of benevolence.

41. *A Letter from the Rope dancing Monkey in the Hay-market, to the Acting Monkey of Drury Lane, on the Earl of Warwick.* 8vo. Pr. 1s. Pridden.

It requires no great sagacity to discover that this monkey is no other than the unhappy author of the *rejected* Earl of Warwick: but we apprehend that there is a capital *erratum* in the very title-page; for this epistle from our angry pug should have been dated from Grub-street, rather than the Hay-market. To be obliged to clear away such a load of rubbish, is an office that almost degrades us from Critical Reviewers into literary scavengers.—Yet, amidst all this scurrility, the Letter-writer has, from his own shewing, no just ground of complaint. He it seems, in the year 1764, offered his piece to the managers, who happened to be under previous engagements to the author of the play on the same subject, now acted at Drury-lane theatre—*Hinc illæ lachrymæ!*—The objects of his abuse are Mr. Garrick, Mr. Colman, and the author of the *accepted* Earl of Warwick. The cause of his spleen against the first and last of these gentlemen is obvious; but, alas! what has poor Mr. Colman done? Why he has written a prologue to the *accepted* Earl of Warwick, in which he has compared play-acting to rope-dancing. It is impossible to conceive that he meant to glance in the most remote manner, at our rope-dancing monkey; but we will venture to prophesy, if Mr. C. reads this letter, that, for the future, he will never think of a rope, without thinking of Dr. Hifernan.

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